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Zion's Herald.

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THE CURRENT ISSUE.

Three of our Bishops grace the first page this week: Bishop Warren gives a graphic description of "A Run in the Rockies;" Bishop Moxham mourns "The Decadence of the Pulpit;" and Bishop Walden tells what "A New Engander in Chili" observed concerning the self-supporting mission in that south country.

On page 2, Rev. Matthias S. Kaufman wisely calls attention to some valuable "Helps towards Holiness," "Dirigo" portrays some of the characteristics of Maine Methodism in the "Letter from Maine." Rev. H. W. Conant utters an important word regarding the "why" of "Denominationalism." Two interesting reminiscences are gathered under "Centennial Aftermath."

"Ex-Sioux" sends his periodical "Philadelphia Letter," and "Evelyn" again refers to "That Vermont Conference Letter."

The Short Story of a Bay Window is pleasantly told by Anne Patterson Graham, on the family page; and Margaret J. Blodwell's sketch of "Jack" records a sad but true state of things in our cities.

The report of the annual meeting of the New England District Epworth League at Providence, Rev. F. N. Upham, will be read with interest and enthusiasm.

The regular departments are well filled.

The Outlook.

It is proposed to try the double pneumatic tube system between New York and Philadelphia, for the rapid transmission of packages. The tubes, which will be laid underground, will be made of copper, two feet in diameter, with switches for way stations, and provided with cars which will be propelled, it is expected, at the rate of four miles a minute, the problem of stopping the same being solved by compressed air. Mr. S. F. Leake is the inventor of the proposed system, and a preliminary section will be soon constructed between Newark and Jersey City.

There are some 3,000 men—chiefly Jamaicans—at work on the Nicaragua Canal, and about \$3,500,000 have been expended thus far. The tedious preliminary work, of deepening the harbor channel, clearing the ground, constructing houses, railroads, machinery plants, etc., is well advanced, and excavation is about to begin. Most of this lies through a region of light, gravelly soil which will be easily handled. The rock-cutting on the east side—two and a half miles in length and from 150 to 200 feet perpendicular height—offers no difficulties which dynamite cannot conquer, and will cost from ten to fifteen million dollars. The material excavated will be utilized in the construction of dams, ocean piers and canal locks. The enterprise is in good hands, and when work is fairly begun on the ditch, progress will be rapid.

Cuba is eager for commercial reciprocity with this country. Her business men are pleading with the Spanish government for immediate action. There is certainly ground for this anxiety when it is considered that we import from that island sugar and tobacco to the extent of \$51,000,000 yearly, while the volume of our exports is only from \$10,000,000 to \$12,000,000—an inequality against which the McKinley bill made special provision. The tobacco merchants are especially excited lest our market should be suddenly closed to them—which would mean ruin to their industry and beggary “to thousands of souls dependent for a livelihood on the factories.” They unite with the Havana Chamber of Commerce in petitioning the home government to repeal the Spanish law of 1882, and that their tariff be so revised as to permit this country to pay for the tobacco and sugar it consumes with the goods which it produces. In other words, they ask that our flour, lard, machinery, hardware, and other articles be admitted free, so as to increase our exports to Cuba by about \$40,000,000. If their petition be granted, the fair-minded wisdom, at least, of the framers of our much-criticised tariff enactment will be vindicated.

A new organization was formed in this city last month—the Industrial Alliance—composed of citizens who sympathize with Socialistic, Nationalistic and Labor movements, and who propose to advance their purposes politically, not by naming their own candidates, but by supporting nominees of either party who will agree to uphold their principles. These latter are set forth in twelve explicit statements, prefaced by an expression of conviction that “the time has come when the principles of co-operation should supersede our present business methods.” Governmental control of railway, telegraph, express lines, and all other natural monopolies; municipal control of street railways, gas and electric lighting, and all other “local natural monopolies;” an eight-hour labor day for public employees; governmental issue of money “without the intervention of private corporations;” legislative reduction of the hours of labor of women and children; the amendment of convict contract labor laws; the taxation of real estate held for speculative purposes, “to its full rental value;” the 13 installments of \$2.50 each due to withdrawal without notice.

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“Competent instruction,” say Gen.

lishing the poll tax as “a condition precedent to voting;” and insisting on annual rather than biennial elections—are the principal planks in the new platform. The Alliance proposes to organize branch clubs, enrol membership, scrutinize party platforms, interrogate candidates, watch the record of the members of the legislature and print the same in connection with circulars, keep an eye on caucuses, and, finally, to start a weekly organ. The new organization, in short, proposes to be aggressive in every legitimate way, and will doubtless gain adherents to a part, at least, of its policy. Many will stand aloof, however, on the ground that it demands too much.

Prof. Koch, of Berlin, is confident that he has discovered the tuberculosis-bacillus, and that the lymph which he prepares for the inoculation of those afflicted with phthisis, not only kills the parasite immediately, but restores the patient and fortifies him against further invasion. Those on whom he is now experimenting have signed papers to the effect that they submit to the treatment of their own free-will, and that Prof. Koch is not responsible should the result be fatal. Eminient medical authorities, like Prof. Leyden for example, have expressed confidence in the new discovery, and believe that it will take rank with the foremost discoveries of the present century. Unfortunately the lymph is very costly, and unless purchased by different governments for the general benefit of humanity, will be available for the wealthy only.

The utterances of Mr. Gladstone are notable as indicating the deliberate policy of the Liberal party in England when it shall return to power—a policy which will probably not be seriously modified even in the event of its leader’s death. From these utterances we learn that the Liberal party will not yield an iota to the Pope in his demand for the restoration of temporal power; that it will curtail the naval and military expenditures of the government; that it will favor the autonomy of outraged Armenia; that it will endeavor to make the authorities of Russia realize how abhorrent to all Christian governments is its system of internal oppression and its attitude towards the Jews; and that, in addition to home rule for Ireland, it will take a decided stand on seven test questions—that of temperance; of a working day of eight hours; of disestablishment in Scotland; of disestablishment in Wales; of woman suffrage; of home rule for Scotland; and of allotments. This is a well-defined program, having vital relations with the prosperity of Great Britain. It will not be long before it will be practically submitted to the votes of the people.

At the meeting of the board of managers of the Columbian Exposition to be held in Chicago, Nov. 18, one hundred and fifteen ladies, “presumably the fittest representatives of the sex that the different States afford,” will be present as members of the board. The appointment of these lady managers has been approved by Secretary Windom, and their duties will be assigned to them by President Palmer. Among many interesting features of the proposed Fair is that of a \$1,000,000 Art Gallery, with Mr. Marquand, president of the Metropolitan Museum at New York, as director. The building will be a permanent one, and not surpassed in its construction by any in the country. The present Art Institute of Chicago will constitute the nucleus of this department of the exhibition.

The frequent outbreaks of late in the Swiss canton of Ticino have been due to the fact that the Liberals or Radicals are now in a majority, and the Conservatives or Ultramontanes, who have held the government for seventeen years, refuse to yield and are maintaining themselves in power by unscrupulous methods. In September last, the Radicals, being unable to gain their rights by the ballot-box, resorted to force and seized the arsenal and other public buildings. The federal government interfered, and sent a body of soldiers with a commissioner who dispersed the provisional rulers and himself assumed control of affairs in the name of the Republic. He then called upon the people of Ticino to vote, on the 5th of October, on the question of amending their cantonal constitution. Though the Conservatives did their best, they polled only 11,867 votes, while the Radicals polled 11,956—a majority in favor of revision. Notwithstanding this fact, the federal commissioner saw fit to reinstate the Conservative government, on the ground that it had been illegally overthrown, and must therefore be sustained in office until the next elections. But though reinstated in power, the Ultramontanes were unsuccessful in their protest to the federal government against the proposed constitutional revision. The federal council sustained the majority. As soon as the Liberals obtain by election the rights to which they are entitled and the proposed amendments are adopted, the disaffection will probably cease.

Commissioner Morgan, of the Indian Bureau, writes encouragingly, in his annual report, of the progress which is being made in converting the American Indian into the Indian American. The process of breaking up tribal relations and the reservation system, and of settling the Indians on homesteads as citizens, is necessarily slow; last year 13,000,000 acres of the aggregate 116,000,000 acres of reservation lands were ceded, and agreements entered into for the cession of 4,500,000 acres more; but though slow, the process is radical and sure. In the matter of education the Commissioner reports that a little over one-third of the school population is enrolled. The chiefs plead for more and better schools. Industrial education has received special attention. “Competent instruction,” say Gen.

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Morgan, “is now given to boys in blacksmithing, broom-making, carpentering, dairy-farming, fruit culture, harness-making, plaiting, tailoring, tinsmithing, shoe-making, stock-raising, wagon-making, and wheelwrighting, and to girls in all the ordinary duties of housekeeping.” Such a catalogue of useful trades and handicrafts suggests a hopeful solution of the Indian question.

A RUN IN THE ROCKIES.

BISHOP WARREN.

BEING on a bit larger circuit work that takes me nine hundred miles over a part of the Denver & Rio Grande Railway, I wish to report to such dwellers in the plains as have not exterminated their capability of enthusiasm and perception of the sublime by disuse, some of the lavish glories of these mountains.

After skirting the eastern face of the Rockies for one hundred and seventy miles, close to the base of such mountain as Pike’s Peak, 14,147 feet high, we strike straight west from Chuchara to cross the successive ridges that intervene between the Atlantic and Pacific watersheds. The Rockies are not a single range of lofty elevations dividing the continent into two parts, but are

A Great Entanglement of Ranges.

one after another, like waves of some vast prehistoric sea commanded to stand firm at the instant of its most violent tossing. The white spray of the summits was frozen into ice and snow, and is so attractive that the spray of two oceans still loves to journey thousands of miles to visit its kindred again.

Going west we skirt the base of the twin Spanish Peaks called by the Indians the breasts of Wahatoya, beautifully white, and nourishing the whole country with life-giving streams. We are first to surmount the Veta Pass, 9,393 feet high. The Pass is 320 feet higher than Mt. Washington, which would be a mole-hill beside the grand peaks that stand all about us. Our railway does not work up these heights by slow rack-work of cog, but chooses such ways and grades that the train can dash up at full speed. This gives a change of view at every moment. One can see both sides of the road from any window. The different curves are bewilderingly various. Sometimes one is called the mule-shoe; the sides may be several miles long, battered into every kind of sinuosity, and at the toe of a train of six cars doubles itself on a curve of extremely short radius; in one place there are two mile-posts only one hundred feet apart horizontally, in another place one can look over five miles of the road across which one could walk much sooner than the train can go round. To be whirled up these curves and look over a widening landscape that is bounded by dozens of mountains is ecstasy. To stand on the back platform and be whirled down is the delightful old game of “snap the whip.” You do not reach out the rear windows and shake hands with the engineer, but the proximity is strongly suggestive.

Colorado has thirty mountains a little over or a little under 14,000 feet high. At the crest of the Veta Pass, Mt. Blanco rises more than 5,000 feet above us. One often passes through

A Summary of Geology

in an hour. Rocks—igneous, sedimentary, and every other kind, in every conceivable relation—thrust themselves into notice. The opportunities for studies in color surpass anything I ever saw. There is less brilliant red than in New England, but there is more brilliant yellow, making a sunrise on the hills seemingly bright enough to illuminate the night. It is intermingled with the green of the pines and firs, the vivid colors of the rock, the dazzling whiteness of the snow-peaks, and the fathomless blue of heaven. We have just come through a cutting of lava as gorgous as the Yellowstone Park. The wind-carved and water-sculptured canyons give us sunlight and shadow, till

“butress and buttress alternately

Seem carved in ebon and ivory.”

and

“Tremulous, floating in air, o’er depth of azure abysses,

Down through the golden leaves the sun was pouring his splendors.”

Once over this Sangre de Christo range, we come to the San Luis Valley and the Rio Grande. This valley is larger than the State of Connecticut, almost perfectly level, arable almost throughout its entire extent, and incredibly fertile. They show you a single field of grain covering a thousand acres, and potatoes so large that fifteen of them make the standard weight for a bushel. Oats yield one hundred bushels to the acre and weigh fifty pounds to the bushel. Sink a pipe anywhere sixty feet, and it overflows with delicious water that comes from snow-capped mountains. Standing on any side of the valley, one can distinctly see the mountains bordering the opposite side. Think of looking out of your windows in Providence and seeing the glories of some higher, snow-crowned Catskills beyond the Hudson. This plain is one of many parks, nearly level, situated in different places among the mountains of Colorado.

West of the San Luis Park we assault the continental divide, and come to the headwaters of the Colorado River, which runs through

The Most Stupendous Canyon in the World

to the Gulf of California. In other sections this wonderful railway runs along the bottoms of canyons thousands of feet deep; but in making this climb it goes along the edge of the top of the Toltic Gorge.

The train comes out of a tunnel and stops on the edge of the terrible abyss for the passengers to alight and be awed by the grandeur.

In the vast depths of the river rock the tortured river struggles and foams, but the great distance makes it seem to be silent.

But let it be remembered that

The Power of the Pulpit

depends upon something more than the frequency of its efforts. There must be grace, culture, whole-souled devotion, and an all-absorbing purpose to glorify God in every way and at all times. The indolent, self-seeking, careless, purposeless, graceless preacher will have neither power nor usefulness—preach as often as he will. If the preacher be called of God, if he have gifts

and graces, if he have learning and culture, if he throws himself into his work with utter devotion of soul and body to fulfil the thought of God in calling him to the ministry, then the rule should be at least two sermons every Sunday of the year. There may be exceptions in the case of large churches where a whole service is required for the proper administration of the sacraments, but still the rule should stand. In country places there ought to be two services on Sunday, and on week days there ought to be occasional sermons in the schoolhouses and in private dwellings. And there are some city appointments where there ought to be outdoor preaching on street corners and other public places, according to the example set by John Wesley himself.

Durango, Oct. 13, 1890.

THE DECADENCE OF THE PULPIT.

BISHOP MALLALIEU.

TH E boast and glory of Methodism from the days of Wesley have been that its preachers have been distinguished for their ability in the pulpit. Wesley himself was a tireless preacher. For more than fifty years he averaged more than one sermon each day; and this in addition to all the other work that with unremitting zeal he was constantly performing. Wesley believed in utilizing all agencies for the spread of the Gospel, but he recognized the fact that

The Utterance of the Truth with the Living Voice is the Divine method for the enlightenment and salvation of humanity. In most parts of the world Methodist preachers follow the example of the great founder. Perhaps no one has been able to equal him in the multiplicity and variety of his labors, but there have been hosts who have been inspired by his example, and, according to their ability, have followed in his footsteps.

In New England there is a manifest tendency to depreciate the importance and value of the pulpit. For example, there are Methodist churches where there is no service at all in the forenoon of Sunday, others where the forenoon is devoted to the Sunday-school, and in both instances the only preaching service for the Sunday or the week comes in the afternoon of Sunday. Then there are others of our churches where on each first Sunday of the month the sermon is omitted, and the Lord’s Supper substituted. Then there are other churches—and the number is large—where one sermon each week makes up the entire service of the kind for the whole week; and, what is worse than all the rest, is that not many of these churches are favored with large congregations. In the meantime there are Sunday-schools, young people’s meetings, prayer-meetings and praise-meetings, which are used as substitutes for or help to the preaching service. The great fact is constantly lost sight of, that these means of grace are not specifically divine appointment in any such sense as is the preaching of the Gospel by those who are called of God to this high and holy employment. They are all good in their way, and may be employed to excellent purpose, but they should never be allowed to crowd or displace the sermon service.

Doubtless one reason why the one service a week has come into use, is the undue prominence that has been given to the Sunday-school.

It was supposed that if more time and opportunity were given to the Sunday-school, its efficiency would be greatly increased. The experiment has been faithfully tried, and the results have in no sense justified the hope and prophecy. It is really doubtful if the Sunday-schools of to-day are more useful and influential than they were twenty, thirty, or forty years ago. There are more facilities and helps than formerly, but the results in spiritual growth are not more marked and extensive than in other years. It is often the case that now, in churches where there is but one preaching service, the Sunday-school is tacked on to that service either as a prefix or suffix, while the whole afternoon has no service of any kind, and is left open to sloth, idleness, and misuse, if not desertion. Two consequences follow as a natural result. The first is, that with so much idle time there is a constant temptation to self-indulgence and the use of the holy day for other than purely religious and spiritual purposes. The people become careless, and drift insensibly into habits that are thoroughly destructive to all that is best in the religious life. In the second place, many are deprived of an opportunity to attend the preaching service at all when there is but one a week. Many working people, many who have families, many who are employed as servants, must go to church when their duties to others will permit them to be absent. With two preaching services, nearly all will have an opportunity to attend one of them; but when there is but a single service, the chance is greatly diminished. Besides this, the more any religious duty is neglected, the less interest will be taken in it, until neglect becomes a habit, and at last it becomes an easy thing to discard the duty altogether. The loss of power over the people experienced by the pulpit is largely its own fault. If by its own consent it gives way and suffers itself to be displaced by some human means or agency of secondary importance, it must suffer the consequences. “If people do not respect themselves, no one will respect them,” is a proverb that has a wide application. If the pulpit consents to its own humiliation, not to say degradation, if it puts itself on the plane of the praise-meeting and prayer-meeting, it loses at once its vantage-ground, and is shorn of all its influence.

But let it be remembered that

The “Self-Supporting” Work at Concepcion.

Much that he states is really indicative of the new life imparted by his own activity. The new chapel which was nearing completion when I was there a year ago, was greatly needed. We held a service in the main school-room that was a season of spiritual profit, but it had not been deemed practicable to worship there stably on the Sabbath. It was, however, used for the Sunday school. The Methodist society, organized by Rev. Dr. Lowry, in 1887, though composed chiefly of the teachers, had ceased to be; but since the opening of the chapel a society has again been formed. It seemed to me that there was an inviting field in Concepcion for direct missionary work; but Brother Arms, though he yearned to do this, was too much burdened with other duties. In addition to the care of the school, which was taken for any one, even in good health, he supervised the erection of the new building. Could he give his time and strength to missionary work, no doubt there would be blessed results, but that would necessitate a new principal for the school and a provision for the missionary’s support from “indigenous resources” which have not yet materialized here, or from other resources if such may be had.

The “self-supporting” schools at Concepcion differ from the others of this class in Chili in the fact that the one for boys is entirely distinct from the one for girls both

Miscellaneous.**HELPS TOWARDS HOLINESS.**

REV. MATTHIAS S. KAUFMAN.

DEEPLY feeling the need of a better Christian experience and more spiritual power in order to meet the demands of my heavy charge, I have been re-investigating with intense interest the Methodist view of Scriptural holiness. It is very gratifying to find our literature upon this subject so abundant, and much of it so superior in style and depth, in clearness and force, in heart-searching directness and in practical, tender, sympathetic persuasiveness. I am aware that a particular author may be especially helpful to one person and make little impression upon another. Much depends upon the reader's mental peculiarities and moral status. However, having been greatly benefited by certain writings, I feel impelled to call brief attention to them as worthy of examination, trusting that they may prove as valuable to many others as they have to myself.

Wesley on "Christian Perfection" has been our recognized standard upon this doctrine. It commands itself to me by its calm, strong logic; its honest adherence to Scripture; its critical testing of actual experience; and its condensed wisdom of instruction to the seekers and professors of perfect love. Many grievous difficulties, which disturb our churches to-day, would be removed if the well-balanced, judicious, charitable counsels of this little book were heeded.

"Love Enthroned," by Daniel Steele, D. D., is the modern classic on "evangelical perfection." This work is evidently the product of a trained, scholarly theologian, who possesses the inestimable additional advantage of distinct, personal experience of the truths he so forcibly presents. Its clear and positive merits win your confidence, and make you willing to follow such competent leadership. It has rendered me most excellent service.

"Imago Christi," by Rev. James Stalker, although not technically treating this specific subject, is, to me, one of the very finest devotional books for heart and life. If it has ever been my privilege to read. If Christlikeness includes all that is possible in human character, then this rich volume may be classed with the best helps to the highest religious attainments. No author of my acquaintance manifests such intimate and perfect appreciation of the real Christ of Palestine in all His relations to the everyday life of mankind. He seems to have associated with Christ in some such friendly intimacy as that of St. John, so that his charming chapters are filled with the true spirit of our Divine Example.

Prof. Drummond's "Greatest Thing in the World" has been prolonged bugle-blast, rousing the energies of my soul to earnestly aspire after that supreme love which "thinketh no evil" and "seeketh not her own."

Bishop Foster's writings have an unusual fascination for me, but in my present state of mind I am particularly delighted with his "Philosophy of Christian Experience." The last three lectures, touching facts of Christian experience subsequent to regeneration, are more thoroughly satisfactory to me upon this great doctrine of our church than anything I have ever seen before. They dispel doubt; they marvelously strengthen faith in the foundations of our cherished view of the richest religious experiences; they suggest wise and practical remedies for the unseemly dissensions which too often disturb the peace of our Methodist Zion.

How much we all deprecate strife—especially when it casts a shadow upon that which is choicest in our Christianity! It cannot fail to grieve the hearts of all who are yearning after complete oneness with Christ and the truest prosperity of His cause. Would that we as ministers of a magnificent Gospel might be enabled to lead our churches into "a more excellent way"—even the "way" so grandly marked out in that splendid thirteenth chapter of Corinthians.

OUR LETTER FROM MAINE.

"DINGO."

TO a citizen of the Old Bay State, Maine was formerly known as "Down East," and looked upon by many as not much of a country anyway. What is now one of the noblest and best States in the Union, was once the "Province of Maine"—a sort of "annex" to old Massachusetts. In spite of the protests and solemn admonitions of the mother, the daughter, in 1820, seceded—set up housekeeping for herself—and has since proudly vindicated her right to an independent State government. Maine is a grand old State with a glorious record. It may have been guilty of some sins; but it never was Puritanical enough to hang the Quakers or banish the Baptists, or superstitious enough to organize ecclesiastical courts to try heretics. It is true the "standing order" made a gallant, chivalrous fight against the invasion of her territory by heterodox Christianity as taught by Methodist and other religious heretics; but the "pipe of peace" has long since been smoked by the chiefs of these old contending parties, and order reigns from Kittery to Calais.

What is known as evangelical Christianity is

The Predominant Sentiment

among the people of the Pine Tree State. Leaving out the Catholics, who have quite a following among the French and Irish, most of our cities, at least seven-eighths of our population who attend church at all worship in evangelical churches. Along the lines of evangelical work in Maine for the last three-quarters of a century, Methodism can make its boast without danger of fostering pride or falling from grace. Our modes of social worship, once so distasteful to other Christian churches, especially to the standing order, have quietly worked their way into the prayer and conference rooms of nearly all of them. Instead of the cold and chilling formalities of the days of yore, these sister churches at their social gatherings sing our cheerful songs; their women, instead of "keeping silence in the churches," speak and pray like other people, and the responsive "amen" neither frightens the children nor causes a stampede from the deacons' seats.

Methodism in Maine, as in other States, has not only had to furnish its own recruits, but her converts have always been thought

worthy of a place in other churches—whenever they could get them. In a county conference a few years since, a Congregationalist minister in reporting members received said, so many by profession, so many by letter, and so many by "capture from the Methodists." Well, we don't want to see any of our Congregational or Baptist churches dying out for want of members, so we read the thirteenth chapter of Corinthians, and keep up fraternal relations.

Maine Methodist has**Always Been Progressive.**

It is true we have some very excellent people who stand in constant fear that the church will be ruined by worldliness, spiritual pride, church fairs, or something else; but a large majority take a common-sense view of all these matters and favor every advance movement that tends to conquer the world for Christ and spread Scriptural holiness through the land.

Upon the question of lay representation in the General Conference the people's vote in the churches stood more than three to one in favor of the change; and probably no two men in New England favoring this change put into that canvas more effective hard work than the late Dr. E. Clark, of Portland, and Gen. J. J. Perry, now of the same city.

The Maine Conference held at Augusta in May, 1870, and presided over by the great and distinguished Bishop Simpson, was the last Conference to vote on the question. A careful canvass of the votes cast in the other Conferences developed the fact that this Conference held the final decision of the whole question in its hands. This, of course, produced intense excitement, especially on the part of the friends of the measure, which remained at fever heat until the final vote of yeas 69 to nays 31 was declared, which made a constitutional majority, and forever settled a great and important question which had agitated the church for three-quarters of a century and lost from its ranks over a hundred thousand members.

Extension of the Time Rule

of the pastorate from three to five years was not so generally favored; whether or not it will hereafter be popular with the people, depends more upon the ministry than the laity. A preacher that has the ability to sustain himself five years in one place will be likely to remain that length of time—otherwise not. The Methodist itinerary is the best system ever devised both for clergy and laity; yet, taking into account the great expense, loss of time, and other undesirable, disagreeable things connected with a removal, it is not always best to have too much of a good thing. The Methodists of Maine believe in bishops and presiding elders; yet in the appointment of pastors they have an idea that they understand their own wants and interests equally as well or better than these church authorities, and in this regard, in justice to all concerned, it should be said they have had but little cause for complaint. Bishop Asbury, *clarum et venerabile nomen*, could remove a minister from the Penobscot Valley to the Green Mountains in Vermont, as he once did, simply because the latter had some ideas of matrimony, and both minister and people would stand it; but these were some of the "good old times" when "singleness" in the ministry was counted a much greater virtue than at the present.

In conclusion, justice requires me to say that a more heroic, self-sacrificing, faithful ministry can nowhere be found than in the two Maine Conferences; and between them and the churches they serve there is the most perfect harmony. And this pleasant condition of things, in a great measure, is the result of a free interchange of thought and feeling between preachers and people in relation to the fields of labor to be occupied and the preachers who are to be appointed to them. In spite of the numerous transfers from the Maine and East Maine Conferences to other States and Territories, in spite of the long train of emigrants that annually leave Maine, bound for other parts of the country, Methodism as a great religious, moral force takes the lead, and under the old flag is marching on to new and greater conquests for the Master.

DENOMINATIONALISM—WHY?

REV. H. W. CONANT.

HOW is it that so many of our Methodist children leave our church and unite with other denominations? Various answers may be given, but some are so manifest that they deserve special mention. The first to be noted in this list is the lack of a denominational spirit in Methodist homes. If members of our church are indifferent to its interests, to its doctrines, usages, and discipline, can there be any wonder that the children are like-minded? What can be expected of those who go out from the parental teaching that "it doesn't make any difference what church we belong to, if we are only Christians?"

The Methodist Church was raised up "to spread Scriptural holiness over these lands." This is the basal stone in the difference between its members and those of other denominations.

The knowledge of sins forgiven is not only Bible doctrine—it is distinctively Methodist. Why, when a boy of fifteen winters, I began to testify that God for Christ's sake had forgiven my sins, my Congregational neighbors were shocked at what to them seemed such extravagance, bordering upon blasphemy. What I had found to be a fact in my experience and witnessed by the Spirit of adoption crying, "Abba, Father," was to them fanaticism. Did they tell me so? Yes; with a gravity and earnestness that made my faith stagger. In the Methodist Church I found the doctrine taught, and better still, enjoyed. It was Bible doctrine reduced to practice, and my soul instinctively knew where its church home was. How did I find it in the Methodist Church? First from the lips of my sainted mother. How gladly I remember the kind and instructive words she uttered when, in a fit of desperation, I was on the point of giving up "my hope" because of the fear that I had been deceived. She and my only and now sainted sister were the only Methodists in the place, and they knew the value of the teachings of Wesley and Fletcher.

In that home there were Methodist books and periodicals. Ah! what a mistake it is not to have Methodist literature in our homes! I have seen so many Methodist homes without a Methodist paper or periodical, or anything

else pertaining especially to Methodism, that my heart has been made sad. And, more than this, the denominational press of other churches enters. It is out of such homes that the children go into other churches than that to which their parents belong. I am acquainted with one Methodist church where only one denominational paper is taken, and if the present demoralization continues a few years longer, there will be no Methodist church in the place. There is almost no denominational spirit in the church.

Is there any remedy? Certainly. Let the preachers be Methodists. Let them teach the congregation, the Sunday-school, and the church the distinctive advantages of our church. Let them tell what a great missionary church it has been, is now, and will be in the future, if we are true to God. In many of our little country churches there is no conception of the grandeur of Methodist enterprises, and this keeps them solitary in their weakness. If they can be brought into the knowledge of the magnitude of the family and its multitudinous work, they will cease to be lonely, and rejoice to be counted worthy of membership in such a great working force for God and humanity. And they'll sing:

"I'm Methodist born,
And Methodist bred . . .
And shall be till I die."

Let ZION'S HERALD make itself known in every home connected with our churches and Sunday-schools in New England, and half the battle in this field is won. Let the grand men who compose the Wesleyan Association put, through the pastors of the several churches, a circular which shall show the relation of ZION'S HERALD to the present and future of Methodism in this section, into every home, and new zeal will be inspired, indifference will be banished, and the dear old HERALD will not only double its usefulness and power. Do this, and the denominational spirit will be manifest in Methodist homes.

OPPORTUNITY.

In a tale Arabian
We read how a certain man
Watched long with yearning eyes
At the gates of Paradise.
Year upon year did he hope
That the golden bars would open,
Hearing sweet strains outlauf,
Long now upon silver vine,
And casting his eyes down on the breeze
Of the flowered pomegranate trees;
But never with murmuring
Did the great gate backward swing.
Though his eyes were heavy with sleep,
Yet still his watch did he keep,
Till there came an hour when he thought,
"Forsooth, it can harm me naught
If I close my aching eyes
By the gates of Paradise."
To his bed he went, and lay him rest
From my weary, weary quest."
But lo! as he slumbered, wide
Did the gold gates inward glide,
So his lone, long watch was vain,
For they never opened again.

—Clinton Scollard.

CENTENNIAL AFTERMATH.**Methodism in Framingham.**

Rev. W. S. Jagger sends the following sketch of early Methodism in the town of Framingham, taken verbatim from "A History of Framingham, Massachusetts, from 1640 to 1847," written by Rev. William Barry, and printed in 1847. Mr. Jagger says: "We learn from this that Methodism in Framingham antedates by two years the Centennial of New England Methodism in Boston last week. Perhaps the date given is familiar to our church historians; but it was a surprise to me, and possibly it may be of interest to others."

"The Methodist Episcopal Church in Framingham was instituted in 1788, by the labors of the Rev. John Hill, from Virginia; at which time it consisted of seven members. They were, Isaac Stone, Benjamin Stone, and Jonathan Hill, with their wives, and Matthew Stone. They first assembled for religious worship in a private house belonging to Mr. Benjamin Stone, in the N. part of the town; his widow survives, and occupies the same house. For several years this society was visited by various preachers, among whom were Jesse Lee, Bishop Asbury, Ezekiel Cooper, George Pickering, and other pioneers of Methodism in New England."

"Without a regular ministry, they maintained, with few interruptions, their weekly meetings, until 1822, when an interesting revival increased their number to thirty. At this period the church was incorporated with the Needham circuit, and became one of the places of regular appointment for preaching. In 1833, the society commenced the erection of a house of worship, near the house of Mr. Benjamin Stone, which was finished in Sept., 1834. The dedicatory sermon was preached by the Rev. Abel Stevens, of Boston, then only 19 years of age. An incident connected with the age of the preacher is remembered with much interest. The Rev. Dr. Kellogg was present at the service. When, at its close, the youthful speaker descended from the pulpit, the venerable parson rose from his seat at the altar, and laying his hand upon the young man's head, said with much feeling and impressiveness, 'Let no man despise thy youth.' The society was legally organized the same year. In 1844, for the better accommodation of the inhabitants at Saxonville, the house was removed to a central part of the village, and an addition was made to its dimensions. A neat and convenient parsonage has since been built, which is in the occupation of their present pastor.

"The preachers who have successively ministered to this society, since the erection of their house of worship, are as follows, viz.: C. Vergin, Peter Sabin, B. N. Spaulding, Paul Townson, Thos. Tucker, L. P. Frost, Geo. Pickering, Willard Smith, N. S. Spaulding, and Chester Field, the present pastor. To the attention of Mr. Field, the reader is indebted for the particulars of the above sketch."

Beginnings of Methodism in Square Pond, Conn.

MR. EDITOR: Your "Historic Milestones of Methodism in New England," in ZION'S HERALD of Oct. 22, reminds me to send you a few items which I am sure will be of interest to your readers, referring to the beginning of Methodism in this place (now Crystal Lake, but until recently Square Pond) in the town of Ellington, Conn. One hundred years ago this very year, Rev. Nathaniel B. Mills began preaching here as a regularly appointed circuit-preacher. He was born in Delaware, 1766, and joined Baltimore Conference in 1787. It is said of him that "he lived to a good old age, was a zealous Christian worker, and preached on the last Sabbath of life from Judges 5: 31. On Thursday following he led in family devotion, and before the close of the day died triumphantly. He was a holy man of God, sound and practical as a preacher."

As nearly as is known, the old church was erected here in the year 1800. After about thirty years it was burned. On a site just op-

posite the spot where it stood, the church in which we now worship was built, when our venerable and greatly esteemed brethren, Revs. Ezra Withey and Lozien Pierce, were the preachers in charge.

In the years gone by the old mother Methodist church at Square Pond was strong; to-day she is feeble indeed, but still holds on. The writer is supplying the pulpit at the present time.

Let me say that (as our equally venerable sister church in Tolland, Conn., is only five miles from here), I am sure you incorrectly locate the Tolland where "the first printed attack on Methodism was made in a sermon by Rev. Mr. Williams," in Maine.

OTIS E. THAYER.

The Conferences.**N. E. SOUTHERN CONFERENCE.****Norwich District.**

The fall meeting of the Norwich District Ministerial Association convened in East Hampton, Conn., Oct. 13-15. On Monday evening Rev. W. I. Ward, of Niantic, preached a most interesting and impressive sermon from 1 Chron. 29: 5. He was assisted in the services by Rev. Messrs. Ayres and Thompson.

The Association was opened Tuesday morning at 9 o'clock with devotional exercises led by Rev. E. Tirrell, presiding elder of the district and the president of the Association. He then called upon his ministerial brethren for a short report of themselves and their work. Most hopeful reports came from nearly every charge. A quickened spirit pervades the district and revivals have already begun on many of the charges. President Tirrell then read a courteous communication from Hon. Charles H. Russell, in regard to the resolutions sent him from the June meeting in Mystic concerning the original package bill then before Congress. It was decided to hold the February meeting with Bro. Ayres and the North Grosvenordale Church at their winter invitation.

Bro. Morse, of Danielsonville, presented the first paper—a review of "The Gospel in the Book of Numbers." Rev. Dr. Dunn's book was styled by the reviewer "a good little book." Remarks were made by several of the brethren. Bro. Presby of Portland, presented a thoughtful, discriminating and helpful essay on the topic, "The Intermediate State." He was followed by Bro. Achley, of Hockanum, in a well-written and excellent paper on the same subject. The theme proved one of great interest, and it was discussed at length.

At noon, a most bountiful and excellent collation was served by the ladies in the vestry of the church. At 1:30 o'clock the Association was again called to order, and a short devotional service was conducted by Bro. Buck, of Mystic. Rev. F. D. Blakeslee, D. D., principal of East Greenwich Academy, addressed the Association in behalf of the financial interests of that institution. Bro. Scott, of Rockville, took up the first topic of the afternoon and presented an essay on "Women in the General Conference." Wit and wisdom were happily and instructively combined. The theme was discussed by nine of the brethren.

After another repast, served by the hungry brethren, of the Association re-assembled at 6 o'clock. Bro. Tragakis, of Uncasville, conducted a short exercise of devotion. Bro. J. M. Taber, of Norwich, by request addressed the Association on "Young People's Work," and remarks were made by several interested brethren.

On Tuesday evening we all enjoyed another preaching service. Bro. Anthony read the Scriptures, Bro. Stanley offered anthems, and Bro. D. P. Leavitt, of South Manchester, preached a most remarkable sermon from 1 Chron. 12: 32, setting forth a series of significant and appalling facts which ought to drive every saint of God to his knees, and to arouse every loyal citizen to the supreme duty and danger of the hour.

The Association assembled on Wednesday morning for its closing session. Bro. Ward, of Niantic, conducted the opening service of devotion. Bro. J. H. Allen, of Burnside, presented an elaborate and scholarly paper of great merit on the topic, "The Gospel According to St. Luke," for which a vote of thanks was given him. The pastor, Bro. John Pearce, and the people of the church, were very heartily and unanimously thanked for their generous hospitality. The secretary was instructed to have the program for the February meeting printed in ZION'S HERALD as soon as practicable, and four weeks before the meeting to send a printed postal-card program to each preacher on the district. The minutes were then read and approved, and after a most enjoyable and helpful meeting the Association adjourned. Twenty-five ministers were in attendance.

WALTER P. BUCK, Sec.

NEW HAMPSHIRE CONFERENCE.**Dover District.**

The Dover District Preachers' Meeting convened at the First Church, Salem, Oct. 6. A good number of the brethren were present, although several whose names were on the program did not appear. The time was well occupied, however, until Tuesday evening, and the exercises were remarkably interesting and profitable.

Monday evening Bro. S. E. Quimby gave a very searching and thoughtful sermon from the words, "Fool make a mock at sin." A solemn consecration meeting followed.

Tuesday morning, after the devotional hour, the meeting was organized, with Bro. C. U. Dunning for president and William Woods for secretary. Bro. Quimby's sermon was freely discussed and highly commended. Bro. J. A. Bowler then gave a review of "Romanism and the Republic." His analysis of the chapters of the book, and comprehensive presentation of the whole subject, plainly showed him to be a very careful and discriminating reader. This subject and review called up an animated discussion. Bro. J. D. Legro gave a brief address on "The Itinerants' Club." Several of the brethren spoke on the same subject, and the desire seemed to be general that something should soon be done in this direction, more especially for those who are passing through the Conference classes. The president then brought up the question of the admission of women as lay delegates to General Conference. Bro. D

Our Book Table.

ILLUSTRATIVE NOTES. A Guide to the Study of the Sunday School Lessons for 1891. By Jesus L. Hurbut, D. D., and Robert R. Doherty, Ph. D. New York: Hunt & Eaton. Price, \$1.25.

At last we have a Lesson Commentary bearing the imprint of our Book Concern which measures up to the demand. The present volume marks a distinct and commendable advance over any preceding issue of the kind. No teacher will open this book without being impressed with the fullness of treatment accorded to each lesson; with the improved quality of the pictorial cuts and maps—the latter being printed from colored plates and fresh to date; with the generous space given to illustrations for the use of Teachers; with the concise and suggestive Teaching Hints, and the abundant Library References; and no teacher will lay down the book with the feeling that he can find elsewhere *Lesson Notes* more satisfactory or of superior merit. While Mr. Doherty, on whom has devolved the chief burden of the production, has not neglected the prefatory, expository and practical sections, he has wisely emphasized the illustrations, which, gathered by Rev. W. A. Dickson in great numbers from varied and original sources, make the pages fairly sparkle with bright thoughts, vivid incidents, and apt quotations from poetry. Dr. Hurbut is at his best in the "Teaching Hints," which sum up in brief, luminous sentences the spiritual meaning of the text. The success of the present volume is largely due to the expert assistance which our Sunday-school secretary has called to his aid. No single writer is adequate to so great a task, even though he devotes it to the working time of an entire year. We warmly commend the "Illustrated Notes for 1891" to our teachers and adult scholars, feeling sure that no rival work can successfully compete with it, and that with no other equipment can they so readily and fully prepare themselves for the class-room.

BRAMPTON SKETCHES; Old-time New England Life. By Mary B. Claffin. New York: Thomas Y. Crowell & Co. Price, \$1.25.

Thoroughly delightful are these graphic descriptions of New England life, from the accomplished pen of Mrs. Mary B. Claffin, wife of the ex-Governor. "Brampton Sketches" is the truthful record of a most interesting old Massachusetts town—the town of Hopkinton, where the author's grandparents lived. Her vivid reproduction of the old-time dialect and customs, her accurate delineation of the droll and original characters, her piquant style, and the quaint illustrations, all combine to make a most attractive, entertaining and satisfactory book—a sort of home history of an epoch now passing away forever. This volume, which is bound in unique covers of original design, will prove a very acceptable holiday gift.

PHILOSOPHY OF CHRISTIAN EXPERIENCE. By Randolph S. Foster. New York: Hunt & Eaton. Price, \$1.

These eight lectures, delivered before the Ohio Wesleyan University on the Merrick Foundation, by our beloved Bishop, are marked by all those strong mental characteristics of his former books. It is gratifying that this foundation was laid so broad that it is almost impossible for any person who may be attracted to the lecture to her husband and family. She wisely acceded to her children's desire of accompanying him to Europe, and there are the special Chautauqua readings and other valuable material. Dr. Theodore L. Flood: Headmaster.

"The Limit to Sunday Christianity," was considered a great success. Jewell and Cook read it. All the essays were

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Zion's Herald.

WEDNESDAY, NOVEMBER 5, 1890.
[Entered at the Post-office, Boston, Mass.,
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ANOTHER GREAT MEETING.	360
We are to be very highly favored in having the meeting of the Missionary Committee in this city. The annual session will begin November 12, and continue until the 17th. All the bishops, the missionary secretaries, representatives of the Missionary Committee, editors of the Methodist press, and other eminent men in the church, will be present. While the primary purpose of this body is to make the appropriations to the various mission fields for the year, yet in reaching such a result every phase of our great missionary enterprise will be discussed by those who have made themselves specialists in this department. Day sessions will be held in the Bromfield St. Church, forenoon and afternoon, to which the public are invited, with mass meetings in the several churches of the city in the evening. On Sunday, the 16th, these distinguished visitors will speak in the churches, as will be seen in the list of assignments on the opposite page. It will be observed at a glance, therefore, that this gathering is to be one of great interest and importance, especially educational and inspiring to our membership. ZION'S HERALD will seek to magnify this event in its columns by making the next issue largely a missionary number, and in the succeeding paper will give full report of the proceedings. Hon. Alden Speare deserves the gratitude of the entire church for inaugurating the movement which led to the itineration of the Missionary Committee in its annual meeting.	
FIDELITY THE CONDITION OF OPPORTUNITY.	360
If any one will examine his own life with thoughtfulness, he will find there exists a very subtle and beautiful relation between the measure of his faithfulness to principle and the number and greatness of the opportunities for good which come to him. Once clearly remarked, this vital fact throws a flood of light on that often obscure passage of Scripture: "Unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath." It is the compound interest of the spiritual life—the reduplication of conserved and undissipated spiritual energy. Life in all its forms becomes more fecund as its vital force is maintained; and this is possible only as life holds to its highest and best conditions.	
Now fidelity to principle represents the normal moral condition of man. To use an expressive term, man maintains his moral and spiritual tone by constantly living up to his ideals and his convictions. It is in this vigorous, healthful, responsive state of the soul that good comes most readily and most richly to the man in the way of opportunity. Being himself, as it were, in tune with truth and beauty, he detects most readily any moral discord in his environment, and it becomes the passion of his soul to bring back heaven's lost harmony into the world.	
"So works this music on the earth; God so admits it, sends it forth To add another worth to worth."	
To state this truth in a simpler way, so that none can mistake it: The good we do depends mostly upon the good we live and are. It is impossible for the bad or the indifferent man to accomplish much moral or spiritual good, because the way is not open to him. His own character shuts him out from suggestions of good. By his own choice and determination he is deficient in moral opportunity.	
The same principle is relatively, as well as absolutely, true. Just so far as we lapse in fidelity do we lose in the divine power of good—that is, in the power of apprehending and appropriating opportunities for blessing others. You can gage a man's spiritual condition very closely by watching the tide-water mark of his benevolence. You know, in your own experience, how a very little backsliding chills the corners of the heart. The moment you do a conscious wrong, all those little musicians in the soul, whose symphony is peace and good-will to men, strike	

false notes, and the harmony is broken, so that for a long time you hear no more of the sweet passion of universal love and service. The heart which is conscious of sin shrinks from the thought of benevolence. It feels that good has forfeited its commission; that good can proceed only from good; and that so long as it remains unforgiven and unredeemed, the gates of human need are closed against it.

Continuous infidelity means progressive loss of the opportunity to do good. There is no life so selfish, and at the same time so sad, as one which has fallen from the high estate of pure serviceability to God into the awful gulf of lust and forfeited opportunity; which has some memory still of the sweet light of universal love, but whose shadowed eyes no longer catch the guiding beam, or know the blessed path that leads toward heaven. Some one has said that the most terrible thing about sin is the sense of utter loneliness and forsakenness which it throws about the soul. When a man through long-continued, conscious infidelity to the best that is in him, has sacrificed his last opportunity for doing or being good, he is cut off from all human sympathy and becomes a solitary outcast in the world. For, in spite of all the sinners under the sun, not one is sinner enough to lay heart of sympathy against black, defiant, incorrigible sin itself.

The power of doing good contingent upon moral and spiritual fidelity, and the capacity for peace and happiness dependent upon the maintenance of the heart's benevolent instincts—these, then, are the lessons which we would enforce by the foregoing thoughts. May the truth, if it be here, find hearts to know and use it!

THE LATE MRS. CATHARINE BOOTH.

In the oldest, smallest, least lively and least aggressive offshoot of Wesleyan Methodism in England the very remarkable evangelizing and soul-winning work of William Booth and his late noble and saintly wife Catharine had its beginning. Almost from the first moment of his admission to the ranks of the regular ministry of the Methodist New Connection, in 1853, Booth displayed remarkable tact and an inexhaustible fertility of resources in revival work; and his efforts from the start were attended with phenomenal success. He and his wife, by whom he was always powerfully stimulated and sustained, had not been in London, their first field of labor, many months before a wonderful work of God began. His great success in London led to his being invited to Guernsey, one of the group known as the Channel Islands, where during a few weeks' faithful work several hundreds became savingly interested in religion. Similar engagements followed in many of the leading towns and cities in England with similar marked results. For a time Booth's brethren in the ministry were willing to release him from regular circuit work, that he might devote himself entirely to evangelistic effort; but subsequently, influenced by some unknown motives, they changed their minds, and, stopping him right in the midst of his soul-saving prosperity, insisted on his return to circuit work. To this decision of his brethren Booth loyally submitted, feeling sadly, in the words of an old proverb, "The goat must browse where she is tied." During the following three years, however, he felt so "cribb'd, cabin'd and confined," that he resolved to ask the Annual Conference to set him free for the work to which he and his wife felt themselves called. They refused to do, and the two great soul-winners bade farewell to denominationalism and walked forth to claim the world for their parish as Wesley had done before them.

During their three years' stay in Headon-hall-on-Tyne, Mrs. Booth had been extensively engaged in evangelistic work both at home and in the surrounding towns of that populous portion of England, and when her husband left the Methodist New Connection ministry in 1861 to enter the wider and freer field of the evangelist, she began to accompany him from place to place, throwing herself heart and soul into the work.

Calling at the office of the *Christian newspaper* one day in the summer of 1865, he was invited by the proprietor to hold a series of services in a tent erected in one of the most vile and infamous districts in London—the notorious Whitechapel. Here he found what one of his ablest hearthmen had not aptly called "Heathen England." He found a dense mass of people utterly godless, of whom scarcely one in a thousand ever crossed the threshold of a house of prayer; and although he and his wife had by this time become widely known in their chosen field, and were receiving invitations from all sides to continue their work in connection with the churches, they nobly resolved to turn aside from the beaten path and devote the rest of their lives in endeavoring to Christianize the neglected millions that live and die unsaved in the lepers' quarter of the metropolis and other towns and cities of the British empire. For this new field, old experience in soul-saving, of which they had had considerable, was of little service. Here all had to be learned anew. The tent which had been used as a shelter from the rain soon perished, and services had to be conducted in the open air. Choosing some open place where shows, shooting ranges, petty dealers and quack doctors clamorously contended for the attention of the poverty-stricken crowd, the tall, dark, military figure of Booth singing alone, or with a handful of poor people recently saved, never failed to attract the crowd. "He who will take the bird must not scare it," and Booth soon learned how to clothe religion, of which the degraded thousands around

him had a mortal distrust, with charms more powerful than the low theatre, the saloon, the music hall and the dance. Thieves, drunkards, gypsies, costermongers, dock-yard laborers, scavengers, saloon-keepers, showmen, dog fanciers—these were the people Booth and his wife employed in the East of London to haul the drag-net of salvation through that deep sea of iniquity.

Additional returns to those printed last week are at hand from the following cities: Keene, N. H., 20 for, 12 against; Lebanon, N. H., 33 for, 2 against; Brookline, N. H., 6 for, 4 against; Antrim, N. H., 33 for, 2 against; Henniker, N. H., 16 for, 7 against; Goffstown, N. H., 10 for, 4 against; East Burke, Vt., 23 for, 3 against; Lebanon, 47 for, 6 against; Windham, 48 for, 1 against; Woodford, N. H., 16 for, 6 against; East Derry, Me., 15 for, 1 against; Richmond, Me., 8 for, 21 against; Waterville, Me., 42 for, 6 against; Ellsworth, Me., 4, for, 17 against; Alfred, Me., 17 for, 1 against; Somerville, 17 for, 3 against; Bromfield St., Boston, 26 for, 6 against; Union Square, Somerville, 37 for, 33 against; Meridian St., East Boston, 55 for, 9 against; Wilbraham, 36 for, 10 against; Highland, 6 for, 4 against; Trinity, Providence, 46 for, 23 against; Groton, Vt., 12 for, 1 against; Canaan, N. H., 21 for, 2 against; Great Falls, N. H., 30 for, 0 against; Mt. Bellington, Chelsea, 47 for, 3 against; Hyde Park, 44 for, 11 against; Winthrop St., Boston, 56 for, 19 against; St. James, Manchester, N. H., 18 for, 1 against; Norway, Me., 20 for, 0 against; Winterport, Me., 15 for, 5 against; South Stanislaus and North Buxton, Me., 25 for, 10 against; Walrus St., Chelsea, 61 for, 5 against; Enfield, 11 for, 3 against; Asbury, Springfield, 19 for, 12 against; Newport, N. H., 19 for, 1 against; Melrose, 52 for, 7 against; Neponset, 16 for, 5 against; Lafayette St., Salem, 67 for, 19 against; Hudson, 28 for, 1 against; Townsend, 26 for, 1 against.

The Churches are Voting.

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The Strain of Civilization.

Civilization is the process of unfolding and re-shaping the life of a people. It is at once a drawing out and a rolling down to secure compactness and smoothness of surface. Of course it is a crucial test of the material of which society is composed. Desirable as the end may be, the cost of its attainment is incalculable. To say nothing of material considerations, the mental strain involved is immense. To fit men to their places requires high pressure, under which the very delicate material on which you are at work often yields and perishes in the using.

The record of insanity is a fearful testimony to the strain of an advancing social condition.

In the savage state man is most free from mental aberration. As he rises in scale he exhibits an increasing liability to lose his balance and yield to the pressure of forces about him. In England and America the increase of this unfortunate class is two or three per cent. annually. The English commissioners report for 1889, in England and Wales, 36,000—a gain over the previous year of 2 per cent. For Scotland they give 12,000—a gain of 350, or 3 per cent. In nearly all the States of the American Union the increase is large and constant. In Michigan, for instance, the number given for 1888 is 2,518 as against 2,898 in 1889—a gain of 12 per cent. Pennsylvania reports a gain of 9 per cent., and Maryland of 17 per cent. In 1880 Mr. Winslow gave the number of the insane for the whole country at 92,000. If the increase has kept pace with the population, we shall have by the current census 140,000 insane. The insanity among the negroes is much less than among the whites; and yet even here it is on the increase. In North Carolina there are in the asylums for whites 1,080, and in those for colored 250. But the fearful fact is the rapid increase of insanity among all races and in all climates.

The cause of the present rapid advance of insanity among the Christian nations is no doubt found in the demands of a complex civilization and the habits quite sure to go with it. The machinery is rapid motion, and vinegar is applied instead of oil for lubrication. Of course friction must ensue and damage to the more delicate parts of the social system.

PERSONALS.

We are happy to learn that Dr. C. F. Allen, of Kent's Hill, is slowly recovering from his severe illness.

Rev. Thomas Harrison is holding a series of successful revival services at Trinity Church, New Haven, Conn.

Rev. J. Z. Armstrong, D. D., of Nashua, N. H., is one of the lecturers in the popular "Star Course" at Somerville.

Rev. G. W. Norris, presiding elder of the Claremont District, New Hampshire Conference, is much improved in health.

Professor Fisher utters an all-important truth when he says of the Biblical theologian that he must "earn his bread by the sweat of his brow."

Rev. A. J. Hough, of Trinity Church, Montpelier, Vt., is the very acceptable and popular chaplain of the present House of Representatives.

The *Thompsonville Press* of Oct. 23 prints entire the sermon preached by Rev. Joseph Hollingshead on the fiftieth anniversary of the Methodist church of that place.

Rev. Seth H. Beale, of Camden, Maine, has recently spent some time in New York City, stopping a couple of days in Boston last week on his way home, and making a pleasant call at this office.

Mr. Thomas E. Beslow, an African prince, and a student at Wilbraham, is ready to give interesting lectures, for only a small remuneration. Those who have heard him, speak in most appreciative terms of his lectures.

At the annual meeting of the General Executive Committee of the Woman's Foreign Missionary Society, just held in Wilkes-barre, Pa., Mrs. W. F. Warren was elected president, and Mrs. J. T. Gracey, of Buffalo, secretary.

Rev. C. L. Goodell writes:

"I send you the subscription of Sophia Haskins, long a reader of the *HERALD*. She was born the day the corner-stone of Bromfield St. Church was laid, and was for many years in the family of Dr. S. F. Upham, and family known among Boston Methodists as 'Auntie Haskins.'

Rev. C. B. Besse, D. D., has been transferred by Bishop Vincent to the Southern Illinois Conference and stationed at Effingham, Ill. The *Arkansas Democrat* has a very appreciative notice of his last sermon at Little Rock, Ark., and of his pastoral services.

Dr. Bristol, of Chicago, said at the banquet at Faneuil Hall, that he had no doubt that the managers of the "World's Fair" intended to open it on the Sabbath, with the single purpose of securing the enlarged receipts that would thereby accrue.

Let American Christianity emphatically protest!

Rev. Nathan Hubbell, editor of the *Methodist Bazaar*, of Bellmore, N. Y., took a party of clergymen to Palestine last year, has written a volume entitled, "My Journey to Jerusalem," describing the tour. It will be published by Hunt & Eaton, New York, in a few weeks. Mr. Hubbell is organ-

izing another company which goes at reduced rates.

At the laying of the corner-stone of the new church in Woburn, the indefatigable pastor, Rev. Hugh Montgomery, said that he needed \$5,000 to complete the sum to be raised. The liquor-dealers of the city immediately declared that they would pay the amount "if the Bishop would remove Montgomery to another parish."

Mark Guy Pearce recently said: "If our work has taught us anything, it has certainly taught us this—the gain in our larger towns, at any rate, of having one man regularly ministering to the same congregation. To me it seems that one man for one congregation, and that not for three years only, or for any fixed number, but as long as he is made useful in any place, is the only common-sense method in our large towns."

Very sad are some of the announcements which come to our desk. The following from the afflicted home of Rev. O. W. Scott, of Rockville, Conn., written Oct. 30, will carry sorrow to many hearts:

"Pity us, for the hand of the Lord is heavy upon us. Our youngest, Alle, eight years old, has slipped from our clinging fingers this yesterday morning. And one is not. He was unusually promising—the life of the home. Yours in tears."

The reception given to their friends by Rev. E. W. and Mrs. Virgin at their home in South Framingham on the fifteenth anniversary of their marriage, Oct. 20, was a very pleasant affair. Letters congratulatory were read and presents were received, among the latter a beautiful bouquet containing fifteen California rosebuds. Caterer Wilbur of South Framingham, served a collation to all present and the couple start on another round of happy married life.

Dr. W. R. Harper began a series of ten lectures on the "Old Testament Prophecy of the Assyrian Period," at the Young Men's Christian Association Hall in this city, on Sunday evening of last week, before a large and appreciative audience. The remainder of the course will be given on the following dates: Nov. 10, 18, 25, Dec. 2, 9, Jan. 6, 13, 20. The ticket for the entire course is only one dollar. Dr. Harper is very stimulating and helpful to all Bible students.

The delegates to the Inter-Seminary Missions Alliance, held at Pittsburgh, Pa., from our School of Theology, were C. H. Stackpole and B. J. Chew of the senior class. Mr. Stackpole's paper on "The Prospects of Africa," attracted a good deal of attention and was fully reported in the Pittsburgh papers. Mr. Chew opened the discussion on the subject of the "strain of civilization."

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The following telegram received from Chaplain McCabe

joices with you in the old Zion's vigor and newness of life."

age of being serviceable to the movement in the church has highly pried. Such unexpected endorsement is very gratifying.

ALD will thankfully and renew-

er to prove worthy of such con-

Reader is kindly referred to

an answer to the inquiries sent.

We are not supplied with

knowledge of the spiritual condi-

tion in difficulty to reply intel-

ligibly; and we venture to

ask our inquirer will find him her best

helpful helper. There is often a

desire to consult the minister just

and would be of most service

soul. If a "trial of your faith"

or any other disturbance of

peace, go to your religious

self in frankness the worst of it.

close and helpful relation of the

child should be that of the pa-

pal who sighs for the "good old

church, we re-print from the

Tribe the following glimpse of

times:

until 1799 that lights were per-

savored too much.

The seal of course no artifice was

used, no inci-

stoves were introduced, about

the old church pillars looked

an anteroom. Satin,

Dr. Walling, the pastor,

old-time pastor of the church who

had interest in a distillery, was no-

locked the church members of

it that it was wrong for their

interested in a distillery."

she is free in doctrine. And we may venture to express the hope that when this millennium is reached, our Baptist friends will have lost their sacramental exclusiveness, and that the table of the Lord will then be as "popular" for all Christian disciples with them as it is with us.

We would like to know if the *Watchman* will bear its part in bringing about such reality of Christian fellowship.

Rarely have we listened to lectures with more zest and gratification than to those delivered before Boston University last week by Mr. Richard G. Moulton, of Cambridge, England. At the second lecture Sleeper Hall was thronged with eager and grateful hearers, the following was presented by Dean Huntington, as an expression of gratitude and appreciation on the part of the audience, at the conclusion of the last lecture, and was adopted by a unanimous vote:

"The faculties and students of the College of Liberal Arts and the School of Theology, Moulton, their hearty gratitude for the lecture, and the services of the lecturer, and the Literary Study of the Bible." He has given in these lectures, a new and suggestive method of approaching the study of our sacred Scriptures, and has shown how a ripe scholarship may aid the devout heart in looking into the depths of Revelation. By subtle analysis of a refined taste, wide-reaching power of literary comparison, by poetic sympathy, he reveals the beauty of the inspired Word with singular force — in short, by a criticism which is not simply "higher," but of the highest type, and with a spiritual enthusiasm which gives to his literary judgments a sacred fire. He has led us, as a people, in the coming time when the Bible shall be a branch of study in all our colleges, and when all culture and all literatures shall acknowledge the Bible as the world's chief book."

EPWORTH LEAGUE.

First Annual Convention of First General Conference District.

REV. F. N. UPHAM.

The convention assembled at 10 A. M., Wednesday, Oct. 29, in the Mathewson Street Church, Providence, R. I. Its constituency is large. The First General Conference District includes the six New England Conferences and Italy. The last is added for purposes of administration. All parts of the field, excepting East Maine and Italy Conferences, were represented. Delegates to the number of 385 from 104 chapters were present. The secretary reported 354 Leagues in the district; 205 of them aggregate in membership, 8,249. A fair estimate, probably, of the number of Leagues in the country, is 10,000, and much is expected from the

district.

Mr. and Mrs. John R. Tratton and Mr. William M. Tratton delighted the convention with their singing.

"The Best Reading, and How to Use It."

This was the topic given to Rev. Charles M. Melden, of Somerville, Mass., and he handled finely. He condemned the sensational in literature, and all that thrills a glamour over crime and whatever is low and vicious in life. "Some people call it realism. But I say, as Horace Greeley said, 'If this be art, I extortinate on your art.'"

History he considered good, for the knowledge it imparts to us of bygone years is helpful in making us better and more patriotic citizens. Then we are brought in contact with great minds, and through their glass it is a magnificent spectacle to witness the grand unfolding of a thousand years. It is possible for us thus to become acquainted with our fathers and their ideals, and strive to realize them. Concerning biography, he said that biographers were apt to commence with a very ordinary man, but would play upon human love of hero-worship so that at the end of the book the subject was apparently something of a demigod. The biographies of eminent saints he cautioned his hearers against, for the persons whom they celebrated were unusual beings. Science was extremely valuable. Philosophy was good for mental drill, but when you came to sum up results, it seemed as if you had been grasping a fox bank. "Follow your inclination," he continued, "read those works for which you have an aptitude and taste. It is necessary sometimes to compel your taste, and apply yourselves to reading, that you may become generally conversant with human knowledge." Some books may be skimmed, but some should be read again and again. There are only a few fundamental works; all the rest are copies. Mental labor demands mental labor in order to comprehend it. In conclusion, he recommended the cultivation of a habit of reading in odd moments, "and remember clearly, the best books are those that inform, inspire, entertain or amuse."

Rev. F. H. Knight conducted an exercise called "Olla Podrida" — a question drawer. He was most apt and witty and sensible in his replies.

Precisely at 7:30 P. M. the exercises began with this old Methodist, exultant hymn, "O happy day, that fixed my choice!" It was the sprightly beginning of a grand love-fest, of which Rev. Frederick N. Upham had charge. For a half-hour the uninterrupted stream of prayer and song and testimony flowed delightfully on. Sixty-one testimonies were given in that short time.

Rev. F. H. Knight presided at the evening session, the chief part of which began at 8 o'clock.

President Haven's Address.

Mr. Haven spoke briefly in a congratulatory vein. The autumn was the time for reflection. A survey of the year's work was most encouraging. Throughout the whole church 250,000 young people had been organized into this magnificent League. The figures were phenomenal. The Leagues were not old societies with a new name, but were chiefly made out of wholly new material. New England had borne her part in the work, and rejoiced in a large share of its success.

Mr. Haven referred to the removal of Rev. W. P. Odell, the secretary, to Buffalo. He intimated that he himself would prefer to fall like the leaves at this time. This poetical farewell, though beautiful in thought and expression, was not reciprocated. The League had more for him to do.

In the absence of Mrs. George A. Phinney, recording secretary, Rev. Merritt C. Beale read her report. This was chiefly taken up with the record of the managers' meetings during the year. Mr. Beale also read the report of the corresponding secretary. Mr. W. E. Flanders, of Newton, Mass., presented his report as treasurer. Only 90 chapters had sent any contributions to his office; consequently the finances were in a rather weak condition. Happily the liabilities are not great, so we are in no danger of inglorious bankruptcy.

Rev. T. C. Watkins, D. D., and C. M. Melvin were chosen convention secretaries.

Mr. George W. Penniman, of the *Daily Evening News*, Fall River, one of our delegates, was appointed Associated Press correspondent.

Papers and Addresses.

There were five them, representing five different arts of League work. Rev. George H. L. Fickett, of First Church, Boston, read a carefully-prepared paper on this theme. Heres was experience rather than theory, hence the more valuable. Every department of the League presented reports, a synopsis of which was placed on the general records. A prospectus was prepared of the summer work. Absent members were addressed by friendly letter. Those who removed were given recommendation to some League or other young people's society. This paper was filed with pertinent and practical suggestions.

Entertainment Department. — Mrs. John Legg, of Trinity Church, Worcester, read a paper brimful of sensible and feasible suggestions. She spoke chiefly of their League's successful effort to interest the older people of the church by giving an Old Folks' Reception. The choir of the church sang appropriately, the Clark Crawford, the pastor, pronounced the benediction, and the convention adjourned.

The Interludes.

The ladies of the Methodist churches in Providence generously provided a collation for the delegates both at noon and evening.

The spacious vestries were filled with young people walking about or gathered in little groups. It looked like a Methodist Conference.

Telegraphic Correspondence.

The Convention ordered the following telegrams sent:

To the Massachusetts Convention of Christian Endeavor Societies, Boston: The New England Epworth League, with 354 chapters and 12,000 members, sends from its first annual convention assurance of brotherly and sisterly cooperation. "We are workers together."

We should like to see the *Epworth Herald* or the *Christian Standard* to these pertinent questions.

Methodism of Methodism, which Boston last week, the Diocesan government in for a bequest from the founder of G. S. Chadbourn, asserted that in support of either the Congregationalist or the Episcopal Church, and that the Boston Church is the former form simply on a popular form of not expedient in the church, it should be expedited in the Methodist bishops and preachers have been prominent in the country, they not adopt a popular government management of their ecclesiastical affairs.

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Literary Department.

Miss Carrie Bachelder, of Lowell, Mass., prepared upon this theme, but owing to necessary detention, her paper was read by Rev. A. M. Osgood. It emphasized the importance of having many read short papers, rather than a few read long ones. She told how 26 young people took part in one of their meetings without weariness or crowding. A plea was made for naturalness in the programs — that they might not be like school exhibitions where children "took part" and "spoke a piece," but where it might rather resemble a pleasant parlor conversation. The essayist commended spe-

cial themes, such as the French Revolution, for continued study.

Devotional Department. — Mr. John H. Scott, of Plymouth, Mass., had this topic of chiefest importance. Commencing with these striking words: "The great object of the church is to reveal the Lord Jesus Christ to men," he delivered an address of extraordinary power. It had nothing about it. He described the method of the Plymouth League in working by tens. They have three Gospel Tens. Cottage prayer-meetings are held two weekly. One Sunday evening in the month the League conducts the regular Sunday evening prayer-meeting. The essential element of devotional work in all machinery was clearly set forth in this address.

A large congregation assembled for the afternoon meeting. The great church was full. Rev. S. O. Bent, presiding elder of Providence District, conducted devotional exercises. After various items of business of a miscellaneous character chiefly, there came

the *Election of Officers.*

Mr. Haven's declination was not needed. We have further work for him. The following is the list chosen: President, Rev. W. I. Haven, Boston; corresponding secretary, Rev. F. H. Knight, Jamaica Plain, Mass.; assistant corresponding secretary, Rev. G. H. Spencer, Great Falls, N. H.; treasurer, W. E. Flanders, Newton Centre, Mass.; auditor, E. C. Barker, New London, Conn.

The League at Willimantic, Conn., having had its officers refused confirmation by the quarterly conference, was declared by the convention not entitled to representation at this session.

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GENERAL MISSIONARY COMMITTEE OF M. E. CHURCH.

Annual Meeting, Boston, Nov. 12-17, 1890.

Meetings of the Board in Bromfield St. Church forenoon and afternoon open to the public.

WEEK NIGHT MISSIONARY MEETINGS.

Wednesday evening, November 12, Grace Church.

Speaker: Bishop Thoburn.

Thursday evening, November 13, Tremont St.

Speakers: McCabe, Newman, Oldham.

Friday evening, November 14, Penobscot Church.

Bishops: Bishop Warren, Fowler, Winslow.

Saturday evening, November 15, Bromfield St.

Woman's Missionary Society, with speakers selected from the visitors.

Assignments for Preaching, Sunday, Nov. 16.

BOSTON.

Baker Memorial, Bishop H. W. Warner, 10:30 A. M.

New Bedford St., Bishop J. N. Fitzgerald, 10:30 A. M.

City Point, Rev. J. A. B. Wilson, 10:30 A. M.

Dorchester Church, Rev. W. F. Oldham, D. D., 10:30 A. M.

Holmes Chapel, Rev. W. F. Oldham, D. D., 10:30 A. M.

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H

The Family.

AT BETHESDA.

The Master walked through the city,
His eyes on the faces of men,
Who knew not that hearts and their secret thoughts
Were open and clear to His ken;
And He stopped for awhile by the waters
Of the spring intermittent, and knew
That the House of Mercy for many
Was a sorrowful house for a few.

He noted the crowd in the porches
Who were held by diseases in thrall,
And singled out one from the number —
Why did He not heal them all?
His heart was full of compassion,
He loved them all wisely and much,
But He left them to wait for the angel,
Though they might have been healed with a touch.

Perhaps some were better for waiting,
They needed the teachings of pain;
Some by sickness were made the more loving,
And love must be always a gain.
Some learnt for the first time how tender
Are the hands of a true, helpful friend;
And some lay aside in their weakness
With time to prepare for life's end.

But this man, alone and uncared for,
With a conscience that was not at rest,
Had worn out the love of his people,
And waited, unhelped, unblest;
Too helpless to get to the waters,
A stranger to joy or relief —
It was he who appealed to the Master
By the years of his suffering and grief.

Ah! helpless one, weary of waiting,
Take comfort. Be sure He can see;
He marks all the years of thy sorrow,
And the Lord has compassion on thee.
His pitiful eyes are regardful
Of the burdens that lie thy soul;
Or, rise at the word of the Master,
And thou shalt straightway be made whole!

— MARIANNE FARNHAM, in *Christian World*.

PENNYROYAL.

Amid the web-wrapped meadow-land there passes
A child for some late butterfly aches,
And as she treadeth down the sacred grasses
A shy, wild odor rises in her way.

The magic of this color swift enfolding
A passer-by whose feet have chanced to stay,
Until the meadow-lands no more beholding,
Back through the vanished years he takes his way.

And stands once more in sweet, forgotten places,
And hears the voices silent long ago;
While in the low-roofed house he sees dear faces,
As in those other days, fit to and fro.

He hears again the rush of children's laughter
Throughout the cobwebbed garret surge and ring;
He sees again from down far-reaching rafters
Bunches of pennyroyal sway and swing.

A moment only, and the sweet dream passes,
The child and butterfly fit to and fro,
The shy, wild odors from down-trodden grasses
Throughout the autumn morning come and go.

No more swings pennyroyal from high rafters,
Holding sweet peppermints and sage and thyme,
Yet do the garrets with their herbs and laughters,
Linger and haunt us like some sweet old rhyme.

— LUCY E. TILLEY, in *Harper's Weekly*.

THOUGHTS FOR THE THOUGHTFUL.

Not what God gives, but what He takes,
Uplifts us to the holiest height;
On truth's rough crags life's current breaks
To diamond light.

— Alice Cary.

Where Christ brings His cross He brings
His presence; and where He is, none are desolate,
and there is no room for despair. As
He knows His own, so He knows how to
comfort them, using sometimes the very grief
itself, and straining it to a sweeteness of peace
unattainable by those ignorant of sorrow.
— E. B. Browning.

The human face as God has made it is pos-
sessed of a wonderful charm. It is a thing of
beauty, and a joy. It courts study and
scrutiny. No one tires of looking into a
beautiful face. The reason for this is, God
has given to every feature its proper place,
and the setting of all is mutually helpful.
Now take the most attractive organ in the
face, the human eye, and sever it from its
connection, in the face, and look at it. Dis-
section is its dethronement. A mere glance
at it, as it lies before you, bare and dissociated,
sends a cold chill through you. Its fas-
inating power has gone, and it is a dull,
dead, repulsive thing. To appreciate the
human eye, you must look at it where God
has placed it, you must look at it in the
midst of the beauties of the human face. See
there it has life, and flesh, and thrill,
and beauty, and attractive force. Like the fea-
tures of the face the doctrines of Christ must
be viewed in their divinely-appointed associa-
tions. — Rev. David Gregg, D. D.

The slow grow upon the land,
The aloe thirst with parching heat,
Year after year they wait and stand,
Lonely and calm, and front the beat
Of desert winds, and still a sweet
And subtle voice thrills all their veins:
"Great patience wins; it still remains
After a century of tame,
For you to bide and be complete."

I grow upon a thorny waste,
Hot noontide lies on all the way,
And with the parching sun makes haste,
And washes down to burn and slay;
Yet patiently I bide and stay,
Knowing the secret of my fate.
The hour of bloom, dear Lord, I wait,
Come when it will, or soon or late,
A hundred years it but a day.

— Susan Coolidge.

Not yet — not yet, oh, how solemnly the aw-
ful warning of these words mingleth with the
sweet assurance of a lingerer's hope for every
child of man! How clearly the patient refus-
als of earthly goods, the tantalizing threats that
God will judge hereafter. If this world is
only a place of probation, then beyond it
there must be a place of judgment. If in the
distribution of this world's goods the wicked
and righteous fare alike — nay, if it sometimes
seems that the wicked fare even better
in their iniquity, while in the proudest of
their heart, they wax fat and kick — then
surely in the world to come the just God must
make compensation. Dishonesty and cruelty
and selfish lust will receive their punishment
at the end. The sweet sun will not shine for-
ever, and the cool rain will not always fall
upon the evildoers. Nor shall those who
have waited patiently and lived freely of
their reward. God cannot disinherit them.
Their harvest will surely come in the world
of light. How precious, then, how costly
and invaluable, is every day and hour of this
mortal life in which the warm sunlight and
the fair and rare pleasure in that the upward
way is still open to us. We may still sow
the good seed which shall bear fruit unto
eternal life. But how long, for you and me,
how long shall this time of hope endure? The
night cometh. Who can tell? — Rev. Henry
Van Dyke, D. D.

I ask Paul, Why were you stoned at Lystra
and wrecked at Melita? And his reply, writ-
ten all through his philosophy, is this: "At
Lystra I was not in the grasp of Euroclydon,
but always and only in the hand of God." To
the terrified people on the strained and quiv-
ering boat, he said calmly, "Fear not. For
there stood by me this night the angel of
God, whose I am and whom I serve, saying,
Thou must be brought before Caesar." Behold
Divine presence and Divine purpose. The

wind was blowing to the throne of Caesar. A Father's hand moved among his trials and brought them to the end. "Our light afflictions work out for us a weight of glory," "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." "We look at the things that are unseen and eternal." Now, I see intelligence shot through our afflictions. They are not the aimless dash of an accident. They are not the ponderous tread of an insen-
sate law. They move to the rhythm of a Divine purpose and the goodness of a Divine heart. They are strong with the power of God and clear with the wisdom of God, and tremulous with the love of God. "All things work together for good to those that love God."

Ah! now I see. I set my glass of faith on a dim and wavering shore, but I sight immor-
tality. In the light of the stars I see across my tear-dimmed and storm-swept glades. And now jeopardies rise into values and storms have eternal significance and life is worth living. Heroisms are not in vain, martyrdoms pay. I bend my forehead not before the majesty of a law, but before the heart of my God. Is the night dark and stormy? I lay my hand in His and walk on.

"I'd rather walk in the dark with God
Than go alone in the light."

— Rev. Charles L. Thompson, D. D.

THE SHORT STORY OF A BAY WIN- DOW.

ANNE PATTERSON GRAHAM.

IT was such a beautiful window, to begin with, that it is not strange it should have a beautiful story to tell. It was not architecturally beautiful, for it was plain and old-fashioned, and belonged to a little brown house over which the vines clambered lovingly, as though to hide the fact that it was weather-beaten and guiltless of paint; but it was filled with plants and pots of blooming flowers, with some delicate feather festoons wreathing around the window and across the space where the soft crimson draperies hung. Those curtains were never drawn — which was very fortunate; for had they been, I fear, notwithstanding the beauty to begin with, the story of the window would not have been written.

There were two people who looked at that window a great deal, and thought it the loveliest spot in the world. The one looked down from the stately mansion opposite — a woman grown gray and cold through long years of lonely sorrow; the other looked up from the curbstone below the stately windows — a tiny woman, whose feet had already grown so weary, though they had come such a little way as yet. Both were all alone in the world; and I, that I think, was the reason they regarded the bay window of the little brown house with such longing eyes and hungry hearts; for to one it represented all she had lost, and to the other all she vaguely hoped for.

For the window held more than the flowers and vines; the secret of its attractiveness lay in the glimpse of a cozy, homely room, where fair-faced children played through the day around the sunny little mother, who moved to and fro among them until evening came and the lamps were lighted, when all the little faces peered through the vines until a tall form was seen striding up the narrow path to the brown house, and then what a joyful flurry there was for a bit, and what a pretty picture there was for the window framed!

The lonely woman in her elegant home saw the chubby children tumbling over the tall father, while the merry-faced little mother with her baby in her arms looked on and smiled. The picture was not always the same in detail, but the warmth and love and joy were always in it; and the sad-faced watcher, who could not resist this evening glimpse, sighed and sometimes let fall a bitter drop or two as she drew her curtains and went back to her fireside, oh, so heartily! Outside, the tired "little woman" whose face was so pale and pinched and so pitifully young, shivered and stamped her tiny feet to keep warm while she lingered dully wondering why none of this beauty was hers.

One cold, chill November evening the window looked unusually bright. The shutters of the stately home opposite were closed, and the mistress of the mansion was not there as usual. She had driven away in her carriage, and had not yet returned. Slowly, wearily dragging her cold little feet along the street, came the little waif of the curbstone — hungry, footsore, and desolate. All day long she had begged for only a few pennies, and now she was afraid to go home, for hadn't old Mrs. Grimsby with whom she lived said last night that she "wasn't worth her salt," and that unless she brought in more, she shouldn't have her wretched corner of a wretched pal-
let, but be turned out in the street where "bogies and policemen would catch her?"

The child shivered with fear. Bad as was Mrs. Grimsby's hovel, and sharp as was Mrs. Grimsby's tongue, she had never known any better home or kinder tongue, and the threat had horrible terrors for her. She looked up and down the wide street. It was very quiet — surely it wouldn't be such a bad place to stay. Then the window, so bright and cheery; if she had to live in the street, she thought she could stay here. There might be some shelter in the shadow of the great steps of the flat broad stone below. Snuggling in the shadow of the steps as though to try the experiment, the light grew dimmer before the child's eyes, the sounds of the street grew fainter; she did not hear the rumble of approaching wheels, her eyes did not open to the broad glare of light which fell athwart her from the carriage lamp, she did not heed the half-smothered exclamation as some one bent over her.

When consciousness slowly returned, the little waif opened her eyes in vague terror, and with a stifled cry shut them again. Mrs. Grimsby's threat had come true — the bogies had caught her! But the evil spirits were certainly kind, for they spoke to her in sooth-
ing tones and forced something warm into the unwilling mouth, until by degrees the trembling ceased and the child breathed softly in a gentle sleep.

"Over-exhaustion, cold and starvation," was the laconic response of a portly, gray-headed gentleman, who beneath a stern professional manner carried a warm and tender heart, which accounted, perhaps, for the lit-
er quiver in his deep voice as he repeated, "starvation!"

"Starvation?" echoed the lady, with white lips.

"Yes, and only one of hundreds dying so," was the terse reply.

"I don't know," replied the lover, radiant-
ly, "but she is not dying, is she, doctor?"

"No, she will live; though, God forgive me! it is almost a pity to bring her back to the life she will have to live!" was the answer, as the physician took his departure.

"Starved! O Heavenly Father, forgive me! Starved, and at my doorstep!" and the lady bent over the little form with all the pent-up yearning of a womanly heart.

And when the child opened her eyes again, it was to find herself in a loving embrace, from which shelter she never went forth again.

The little window still frames its beautiful picture, and the inmates of the brown house are on the friendliest terms imaginable with the occupants of the stately mansion who, no longer cold and lonely and heart-hungry, are never weary of telling the story and thanking the Father for the blessing which came to them through the window across the way.

ABOUT MEN.

— Mr. David M. Stone is one of the busiest editors in New York city. He edits the *Journal of Commerce* without an editorial assistant, and has written every line of brevity that has appeared in that old and steady journal for more than a year. — *Independent*.

— President McLeod of the Reading Railroad will now receive \$40,000 a year as salary. This is the largest compensation given any railway official in the country, it is asserted, except that paid to Mr. Dewey by the New York Central, who gets \$50,000.

— Mr. Charles Brandon, of Moundsville, West Virginia, who died at the age of ninety-six, was the father of thirty-five sons, two of them the children of his first wife, eighteen of the second wife, and fifteen of the third. Mrs. Brandon who, at sixteen, and the youngest of sixteen children, fell in love with her gallant Romeo of seventy-five. Of these thirty-five sons, seventeen entered the Union Army — the largest patriotic contribution made, probably, by any one.

— Professor Tyndall, who has just reached his seventieth year, spent his birthday in his Swiss chalet, high up among the glaciers upon which so much of his thought was spent more than a quarter of a century ago. Even at seventy his gaunt and wiry frame is equal to the minor efforts of Alpine climbing. It is just thirty years since his "Glaciers of the Alps," the first of a series of exhaustive works on the subject, was published. Since the four years he spent among the glaciers in preparation and research for his book, Professor Tyndall has entered a warm affection for Switzerland.

— Speaking of the late Justice Miller, a writer in the *Philadelphia Press* says: "Like Justice Bradley, he was fond of mathematics, and he kept up his mathematical studies during his later years. He started in life as a drug clerk and spent three years in making up prescriptions. He then went to a medical school in Kentucky, and practiced medicine, after he had gotten his diploma, for eight years. When he began to study law, he took up the study of Latin and acquired a thorough knowledge of the language. However, he always decried the study of dead languages, and he said not long ago that he did not think there was any necessity for a man to waste four years of his life in the study of dead languages. Said he: 'I think that the dead languages are unnecessary and impracticable for the average man. They may do for rich people's sons who will have an independent income and who are training themselves for a purely literary life. As to boys who have to make their way in the world, I think they are useless, and that the scientific studies are far more important.'"

So the letter closed, and John pondered; and he is pondering yet. — *Selected*.

thing neat and cheerful, and something delicious to eat — and she does it all herself, you know! So that we always get along beautifully, and make both ends meet, and father and I still have plenty of spending money. You see when a woman is always hiring her laundry work, she has gowns and bonnets and ribbons and all that sort of thing — why, it just walks into a man's income and takes his breath away."

The young woman looked for a moment as if her breath was also inclined for a vacation; but she wisely concealed her dismay, and, being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, so went to her house for a long visit the very next day. Upon the termination of this visit, one fine morning John received, to his blank amazement, a little package containing his engagement ring, accompanied by the following letter:

"I have learned how your mother 'manages,' and I am going to explain it to you, since you confessed you didn't know. I find that she is a wife, a mother, a housekeeper, a business-manager, a hired girl, a laundress, a seamstress, a mender and patcher, a dairy maid, a cook, a manager of a kitchen garden, a governess, and a good many other things. She works five in the morning until ten at night; and I almost wept when I kissed her hand — it was so hard and wrinkled and corded and unkind. When I saw her polishing the stove, carrying big buckets of water and great armfuls of wood, often splitting the latter, I asked her why John didn't do such things for her. 'John!' she repeated, 'John!' — and she sat down with a perfectly dazed look, as if I had asked her why the angels didn't come down and scrub for her. 'Why —' she said in a trembling, bewildered way — 'he works in the office from nine until four, you know, and when he comes home he is very tired; or else — or else — he goes down town.' Now, I have become strongly imbued with the conviction that I do not care to be good a 'manager' as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, he must carry the water; if she must scrub, he must carry the wood. You have allowed your mother to do everything, and I think that you have to pay for it. You have allowed your mother to be good a 'manager' as your mother. I do not care for such a reputation unless my husband earns the name also; and, judging from your lack of consideration for your mother, I am quite sure you are not the man I thought you were, or one whom I would care to marry. As the son is, the husband is, a safe and happy rule to follow."

So the letter closed, and John pondered; and he is pondering yet. — *Selected*.

Little folks.

THE COVETED GRAPES.

One day in moist autumn, when grapes were ripe and sweet,
I heard beneath my arbor the patter of small feet,
And, peeping through the shutter, saw an urchin
that I knew
Climb nimbly up the trellis, where the finest clusters grew.

He did not know I saw him, and I did not make a sign,

Though the grapes were rare Rebeccas, and the boy was none of mine;

If the little fellow craves them, shall I grudge a bunch or two?

I will watch him for a minute, and see what he will do."

I watched — the eager longing in his eyes was plain to see,

So plainly did I see him, he was not aware of me —

What hindered him from picking, with the fruit so nigh at hand —

And his mouth was wat'ring for it — I could not understand.

He watched and blushed and wondered. But his mother's heart was glad.

At the tale I had told her about the little lad;

And I have often thought that older folks than he might remember to advantage that God can also see.

— *Mrs. Mary E. Bradley.*

JACK.

MARGARET J. BIDWELL.

The Sunday School.

FOURTH QUARTER. LESSON VII.

Sunday, November 16.
Luke 23: 13-25.

REV. W. O. HOLWAY, U. S. N.
JESUS CONDEMNED.

The Lesson Introduced.

1. GOLDEN TEXT: "For the transgression of my people was he stricken" (Isa. 53: 8).

2. DATE: A. D. 30, April 7; Friday A. M., between 6 and 8 o'clock.

3. PLACE: The Roman Praetorium, Jerusalem.

4. PARALLEL NARRATIVES: Matthew 27: 15-30; Mark 15: 6-10; John 18: 39, 40; 19: 1-16.

5. HOME READINGS: Monday, Luke 23: 15-25; Tuesday, Mark 15: 6-10; Wednesday, John 18: 28-40; Thursday, John 19: 1-16; Friday, Matt. 23: 3-10; Saturday, Acts 1: 18, 19; 4: 1-32; Sunday, Matt. 27: 25-30.

II. The Lesson Story.

Again the priests and rulers, who had returned from Herod with their Prisoner, stood before Pilate's judgment seat. A large crowd had assembled, among whom the priests circulated busily, winning them over by threats or plausible arguments to demand the execution of Jesus. Pilate, convinced that the hierarchy out of "envy" had delivered Him up, again declared that, after examination, he failed to find any cause for punishment in the case of the Accused, and also that Herod found nothing for which to condemn Him. He must yield, or he reported to his own government for maladministration. The voices of them and of the chief priests in R. V., simply "their voices."

23. **Pilate gave sentence** — In because Jesus was guilty, not because it was just to condemn Him, but because the people hated and thirsted for His blood.

St. Luke here ends the narration (Matt. 27: 28), the derision and mock homage of the soldiers — the scariet sash and crown of thorns; the awful scene of the Ecce Homo; the fresh terror of Pilate on hearing that He called Himself "the Son of God," and the deepening of that terror by the final question in the Praetorium; "Behold your king!" the introduction of the name of Caesar into the shouts of the multitude; Pilate washing his hands; the last awful shout, "His blood be on us and on our children;" and the clothing of Jesus again in His own garments. To suppose that there was a second scourging after the sentence is a mistake. Matt. 27: 26 is retrospective (Farrar).

25. **He released . . . he delivered.** — Luke seems to dwell on the contrast. The guilty was released; the innocent was doomed to suffer.

IV. The Lesson Illustrated.

1. I tell thee, there is nothing else but justice; one strong thing I find here below — just the truth. My friend, if thou hast all the artillery of Woolwich marching at thy back in support of an unjust thing, and infinite bonfires visibly awaiting ahead of thee to blaze centuries to come for thy victory on behalf of it, I would advise thee to call "Halt!" to fling down thy baton and say, "In God's name, no!" What will thy success amount to? If the thing is unjust thou hast not succeeded, though bonfires blazed from north to south, and bells rang, editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes, an abashed and an annihilated thing (Carlyle).

2. The name "Barabbas" signifies "son of the father." According to some of the best manuscripts and the oldest translations, the reading of the passage should be, "Whom will ye that I release unto you, Jesus Barabbas, or Jesus which is called Christ?" The two presented by Pilate for selection to the nation, bore the name of Jesus. From Luke 23: 19 we gather that Jesus Barabbas was one of those pretenders to the Messianic dignity, who sought to realize the Jewish ideal by an armed rising against the Roman power. According to the accusation of the priests, Jesus the Christ was guilty of the same opposition to Caesar, though not in the same manner, as Jesus Barabbas. From personal examination of the Christ, Pilate knew this charge to be untrue; and so he placed the two in mockery before the people — the Messiah of an invisible kingdom for which His servants would not fight; and the Messiah of an earthly kingdom, who had been taken red-handed in sedition and murder. By one of those curious coincidences, so frequent and striking, they stood now side by side, of the same name, of the same claim — the caricature by the side of the reality, Jesus the pretended, and Jesus the real Barabbas; the Messiah of Jewish ideas and hopes, and the Messiah of God's appointment; the one attempting to realize the picture of the Messiah as drawn by the temper in the wilderness, and the other fulfilling the prophetic Scriptures (Biblical Museum).

3. **The Lesson Explained.** — 15. When he had called together. — As he was about to make a formal remonstrance and decide the case, he probably came forth from the Praetorium, and took his seat on a bench. Farrar thinks that this was "perhaps the throne of Archelaus, set on the tessellated pavement called by the Jews Gabbatha (John 19: 13)." He adds: "Now was the golden opportunity which Pilate should have seized in order to do what he knew to be right." And the people. — Pilate must have known that Jesus had many friends among "the common people" who, unlike the rulers, had "heard him gladly;" but he could not have been ignorant of the popular exultation which attended our Lord's entry into Jerusalem, a few days before. So he was finally prevailed upon to give sentence. Barabbas was released; Jesus was condemned.

4. **Said unto them.** — Luke dwells more at length upon the charge than the other Evangelists (see verse 2). Ye have brought . . . I have found. — You assert that this Prisoner is an enemy to the peace of the nation, perverting the people from their allegiance; I, sitting in judgment, do not know that your charge is substantiated. I find this man innocent of the charge.

5. **No, nor yet Herod.** — His own tetrahedron, and supposed to be able to weigh your accusations as an outsider cannot as well do. But Herod also acquires the Prisoner. For I sent you to him — R. V., "for he sent his使 back unto us" (a more natural, satisfactory reading). Done unto him — R. V., "done by me."

6. **I will therefore chastise him** — or scourge him — the usual cruel punishment before execution. The blows were laid upon the naked back with knotted ropes, or plaited leather thongs armed at the ends with pieces of lead or sharp-pointed bones. The victim sometimes died under this awful infliction. Pilate evidently hoped that the Jews would be content, now that he had pronounced Jesus innocent, with this mode of punishment.

This was the point at which Pilate began to yield to the fatal fascination which soon passed into guilt and made it afterwards impossible for him to escape" (Farrar). For of necessity he must release. — This whole verse is omitted in R. V. The fact expressed is true enough, and is contained in the other Evangelists, but it does not belong to Luke's account.

7. **I will therefore chastise him** — or scourge him — the usual cruel punishment before execution. The blows were laid upon the naked back with knotted ropes, or plaited leather thongs armed at the ends with pieces of lead or sharp-pointed bones. The victim sometimes died under this awful infliction.

This key-note was struck Monday evening by Bro. Whiteside, of South Paris, in a sermon on the superiority of the Divine love as manifested in the gift of the Holy Spirit.

The prayer-meeting Tuesday morning, full of the Methodist fire, was led by Bro. Purinton, of South Waterford. At 9 o'clock, Bro. Adams, our presiding elder, took the chair, and the literary exercises were opened by F. W. Smith of Norway, in a paper on "Systematic Benevolence," in which he pointed out its advantage and demonstrated its need from the many injurious methods of raising money now in vogue.

8. **They cried out all at once** — They brought the bag with two or three needle-book. Form each end of the bag. These bags should be deep, and should be drawn from the which the whole may be taken. — Exchange.

9. **Shoe Buttons** — A very handsome made of three or four ribbons, and harmonizing. They may be, but would look better if the book longer than the book it is. The others of grading may be the size of a finger to the width of your ribbon, and ring to match, look each disengaged and attach a ribbon as the banner, or as far as the ribbon, or as far as the book is wanted to you, find something novel and which I have called from time to time.

10. **Book to tell** — book to good; my place should be — keep the place, I'll place me.

11. **poets we might get many** — a Longfellow would be — the treasured volume, the choice, the poet's voice.

12. **for the purpose might** —

13. **sheath where** — the piece may be, keep the place, I'll place me.

14. **poets we might get many** — a Longfellow would be — the treasured volume, the choice, the poet's voice.

15. **Ladies' Home Journal.** — This is a contrivance designed of a shoe-button at a moment's notice.

Tack together at the edges width in prettily contrasting a little less than half a yard black silk ribbon, and fasten a silk ribbon with two or three needle-book. Form each end of the bag. These bags should be deep, and should be drawn from the which the whole may be taken. — Exchange.

16. **sachet made to imitate a ripe** — The quicksilver is positive. The sachet is not heavy, and yet not as form can be obtained from only cutting a paper pattern in silk pieces have been neatly seamed together, and within one eye (Deut. 25: 3) was an act of disgraceful filthiness . . . The restless eagerness of his natural attempts to secure the acquittal of Jesus was brought out most forcibly by St. John (Farrar).

17. **They cried out all at once** — "all together" — a unanimity brought about by the priests who had now succeeded in persuading the people to demand the release of Barabbas rather than Jesus, in accordance with the usual act of grace.

18. **Away with this man!** — virtually a demand for execution" (Schaf). Release unto us Barabbas — other Barabbas, son of a father, or Bar-Barabbas, son of a zebah. His name is given as Jesus Barabbas.

19. **together is ended, and we** —

AUNT SERENA.

in three MSS. of Matthew. Who for a certain sedition (R. V., "insurrection"). He was probably a zealot, who had gathered around him a sedition band and declared open resistance to the Roman rule. The insurrection involved bloodshed. John calls him "a robber;" Matthew, "a notable prisoner."

20. **Spake again to them.** — According to Mark, he inquired "What will ye then that I shall do unto Him whom ye call the King of the Jews?" Pilate was determined to release Jesus if he could do so at no great cost to himself. "But men live under the coercion of their own past acts, and Pilate by his cruelty and greed had so bitterly offended the inhabitants of every province of Judea that he dared not do anything more to provoke the accusation which he knew to be hanging over his head" (Farrar). Crucify him. — The "wild-beast" spirit had gained the ascendancy in the mob, and nothing now but the ignominious and accursed punishment of the cross would satisfy them. Jesus' friends were either overawed or absent.

21. **What evil hath he done?** — The third time the question had been put, and drowned in the torrent of angry invective and fierce clamor for punishment. I will therefore chastise him, etc. — I can't put an innocent man to death; I am willing, however, to yield so far as to scourge him before setting him at liberty. But the time had gone by for such a tame proposition.

22. **They were instant with loud voices** — in Mark, "they cried out exceedingly;" an uproar that would not be quieted. All Pilate's expostulations were unheard in the fierce outcry. The people were willing to take all the responsibility. His blood should be on them and their children. Pilate might wash his hands, or go through any other farcical performance, if only he would yield. He must yield, or he reported to his own government for maladministration. The voices of them and of the chief priests in R. V., simply "their voices."

23. **Pilate gave sentence** — In because Jesus was guilty, not because it was just to condemn Him, but because the people hated and thirsted for His blood.

St. Luke here ends the narration (Matt. 27: 28), the derision and mock homage of the soldiers — the scariet sash and crown of thorns; the awful scene of the Ecce Homo; the fresh terror of Pilate on hearing that He called Himself "the Son of God," and the deepening of that terror by the final question in the Praetorium; "Behold your king!" the introduction of the name of Caesar into the shouts of the multitude; Pilate washing his hands; the last awful shout, "His blood be on us and on our children;" and the clothing of Jesus again in His own garments. To suppose that there was a second scourging after the sentence is a mistake. Matt. 27: 26 is retrospective (Farrar).

24. **He released . . . he delivered.** — Luke seems to dwell on the contrast. The guilty was released; the innocent was doomed to suffer.

IV. The Lesson Illustrated.

1. I tell thee, there is nothing else but justice; one strong thing I find here below — just the truth. My friend, if thou hast all the artillery of Woolwich marching at thy back in support of an unjust thing, and infinite bonfires visibly awaiting ahead of thee to blaze centuries to come for thy victory on behalf of it, I would advise thee to call "Halt!" to fling down thy baton and say, "In God's name, no!" What will thy success amount to? If the thing is unjust thou hast not succeeded, though bonfires blazed from north to south, and bells rang, editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes, an abashed and an annihilated thing (Carlyle).

2. The name "Barabbas" signifies "son of the father." According to some of the best manuscripts and the oldest translations, the reading of the passage should be, "Whom will ye that I release unto you, Jesus Barabbas, or Jesus which is called Christ?" The two presented by Pilate for selection to the nation, bore the name of Jesus. From Luke 23: 19 we gather that Jesus Barabbas was one of those pretenders to the Messianic dignity, who sought to realize the Jewish ideal by an armed rising against the Roman power. According to the accusation of the priests, Jesus the Christ was guilty of the same opposition to Caesar, though not in the same manner, as Jesus Barabbas. From personal examination of the Christ, Pilate knew this charge to be untrue; and so he placed the two in mockery before the people — the Messiah of an invisible kingdom for which His servants would not fight; and the Messiah of an earthly kingdom, who had been taken red-handed in sedition and murder. By one of those curious coincidences, so frequent and striking, they stood now side by side, of the same name, of the same claim — the caricature by the side of the reality, Jesus the pretended, and Jesus the real Barabbas; the Messiah of Jewish ideas and hopes, and the Messiah of God's appointment; the one attempting to realize the picture of the Messiah as drawn by the temper in the wilderness, and the other fulfilling the prophetic Scriptures (Biblical Museum).

3. **The Lesson Explained.** — 15. When he had called together. — As he was about to make a formal remonstrance and decide the case, he probably came forth from the Praetorium, and took his seat on a bench. Farrar thinks that this was "perhaps the throne of Archelaus, set on the tessellated pavement called by the Jews Gabbatha (John 19: 13)." He adds: "Now was the golden opportunity which Pilate should have seized in order to do what he knew to be right." And the people. — Pilate must have known that Jesus had many friends among "the common people" who, unlike the rulers, had "heard him gladly;" but he could not have been ignorant of the popular exultation which attended our Lord's entry into Jerusalem, a few days before. So he was finally prevailed upon to give sentence. Barabbas was released; Jesus was condemned.

4. **Said unto them.** — Luke dwells more at length upon the charge than the other Evangelists (see verse 2). Ye have brought . . . I have found. — You assert that this Prisoner is an enemy to the peace of the nation, perverting the people from their allegiance; I, sitting in judgment, do not know that your charge is substantiated. I find this man innocent of the charge.

5. **No, nor yet Herod.** — His own tetrahedron, and supposed to be able to weigh your accusations as an outsider cannot as well do. But Herod also acquires the Prisoner. For I sent you to him — R. V., "for he sent his使 back unto us" (a more natural, satisfactory reading). Done unto him — R. V., "done by me."

6. **I will therefore chastise him** — or scourge him — the usual cruel punishment before execution. The blows were laid upon the naked back with knotted ropes, or plaited leather thongs armed at the ends with pieces of lead or sharp-pointed bones. The victim sometimes died under this awful infliction.

This key-note was struck Monday evening by Bro. Whiteside, of South Paris, in a sermon on the superiority of the Divine love as manifested in the gift of the Holy Spirit.

The prayer-meeting Tuesday morning, full of the Methodist fire, was led by Bro. Purinton, of South Waterford. At 9 o'clock, Bro. Adams, our presiding elder, took the chair, and the literary exercises were opened by F. W. Smith of Norway, in a paper on "Systematic Benevolence," in which he pointed out its advantage and demonstrated its need from the many injurious methods of raising money now in vogue.

8. **They cried out all at once** — They brought the bag with two or three needle-book. Form each end of the bag. These bags should be deep, and should be drawn from the which the whole may be taken. — Exchange.

10. **shoe buttons** — A very handsome made of three or four ribbons, and harmonizing. They may be, but would look better if the book longer than the book it is. The others of grading may be the size of a finger to the width of your ribbon, and ring to match, look each disengaged and attach a ribbon as the banner, or as far as the ribbon, or as far as the book is wanted to you, find something novel and which I have called from time to time.

11. **book to tell** — book to good; my place should be — keep the place, I'll place me.

12. **poets we might get many** — a Longfellow would be — the treasured volume, the choice, the poet's voice.

13. **for the purpose might** —

effort was shown from history to be one of the best methods. Bro. Hewitt, of Auburn, the second on the subject, read a philosophical paper showing the relation of the freedom of the will to the law of motives. While we cannot compel, we can assail with potent motives by creating a spiritual atmosphere, by exalting Christ and making sin detestable. This paper was worthy of the ear of the thinking church.

After a half-hour prayer-service, in the afternoon, "The Government in the Home" was helpfully discussed. The need of firmness blended with flexibility, of oneness of authority, of common sense, of a knowledge of capabilities and end desired, of developing the objects through their affections rather than molding by force, were emphasized. The ministers' wives were requested to take part in this discussion. Rev. W. S. McIntire, of Lewiston, then read an exhaustive paper on "The Best Policy — Prohibition or High License." As this paper is to be published, I hope all will read it.

The officers elected for the ensuing year are: president, E. T. Adams; vice-president, pastor of Mechanic Falls; secretary, J. H. Roberts; treasurer, pastor of Norway; executive committee, pastors of Auburn and Lewiston.

Tuesday evening Rev. E. T. Adams preached an instructive missionary sermon.

After the morning prayer-service on Wednesday J. H. Roberts, of Monmouth, gave an analysis and pointed out some of the merits and weaknesses of "The Supernatural Book," by Bishop Foster. Rev. Perry Chandler, of Lewiston, read an interesting paper on "The Relation of Catholicism to our Free Institutions." He distinguished the laity and the few honest priests from the hierarchy.

Wednesday, Mark 15: 6-10; Wednesday, John 18: 39, 40; 19: 1-16.

HOME READINGS: Monday, Luke 23: 15-25; Tuesday, Mark 15: 6-10; Wednesday, John 18: 39, 40; 19: 1-16; Thursday, John 19: 1-16; Friday, Matt. 23: 3-10; Saturday, Acts 1: 18, 19; 4: 1-32; Sunday, Matt. 27: 25-30.

STRUCTURES AND all of them substantial and commodious, I know of few which are seriously hampered by heavy encumbrances.

The free pew system has many advocates and several good illustrations in the city; and in every case the success is apparent. It is believed, however, that in none of the churches pursuing the other plan, is there any of the caste spirit, but that the type is that of large-hearted, cordial hospitalities, and that a stranger could not tell one from the other in visiting them; still I believe the free system will ultimately prevail.

Mariners' Bethel.

A visit to this

Zion's Herald for the Year 1891.**A Special Offer to New Subscribers.**

The paper will be sent the remainder of the year free to all New Subscribers who subscribe for ONE YEAR.

When the full amount of the Subscription Price (\$2.50) is received, their paper will be credited to JANUARY 1, 1892.

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A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.**Tuesday, October 28.**

A mutiny of Siberian convicts occurred on a steamer at Yakoatok.

The matter of execution by electricity comes up in the Supreme Court.

Secretary Noble has denied the request of Mayor Grant of New York for a recount of that city.

The Salvation Army in New York has decided to erect a large building in that city as a memorial to the late Mrs. Booth.

Two thousand and ninety-nine congratulatory telegrams, containing 74,484 words, have passed through the Berlin office for Count Von Moltke.

Wednesday, October 29.

The town of Appalachia, Fla., suffers a loss of \$165,000 by fire.

Trouble between the Radicals and Conservatives in Switzerland has been renewed.

The legality of Speaker Reed's rulings on the quorum question is to be tested in a New York suit.

The King of Portugal, yesterday, received the captain and officers of the United States cruiser "Baltimore."

Mrs. Harrison has accepted the position as President of the National Society of Daughters of the American Revolution.

Prof. Harper began his series of lectures on Bible Study at the Young Men's Christian Association Hall last evening, thus opening his Bible study school.

Secretary Balfour is being received with much attention in Ireland, where he is investigating the condition of the peasantry, with a view to relieving their distress.

Two young civil engineers, James Herdman, of Concord, O., and Edward Cooper, of New York city, were struck by a train in the New York, New Haven & Hartford Road yesterday and killed.

Governor Page, of Vermont, has astonished the public by generously appointing his Democratic rival for the governorship a chief of staff, and the Democratic candidate for Congress in the Second District in 1888, also, as a member of his military family.

Thursday, October 30.

The control of the Reading road has been formally acquired by the Vanderbilts.

Mr. and Mrs. Henry M. Stanley sailed on the "Tentoune" from Liverpool, yesterday, for New York.

Heavy floods have done much damage in Mexico, loss of life being reported from Jalisco. The government is aiding in the work of relief.

Members of the British Iron and Steel Institute spent yesterday in Lynn and Boston and wound up the day by a banquet at the Vendome last night.

The Brazilian government has issued an order for the conversion of 5 per cent. bonds into 4 per cent., the interest on which shall be payable in gold.

The people of New Hampshire are prosperous. The increase in savings bank deposits over the previous year was \$8,426,428. The total deposits amount to \$65,27,019.

Friday, October 31.

Dr. Henry J. Bigelow, the eminent surgeon, died at Newton, aged 72.

Dr. Justin's dynamite cartridge has a successful test at Perryville, N. Y.

A monument to the memory of the heroes of the "Jeanette" expedition was unveiled yesterday at Annapolis.

The Cuban tobacco gardens and cigar makers are urging the Spanish Government to enter into a reciprocity agreement with the United States.

The Rhode Island State House Commission has decided that the State needs a million dollar Capitol, and offers prizes for designs.

The freemone cutters, who went on a strike eight months ago, have finally been obliged to yield, after the union had paid out \$11,000 to support the strikers.

Richard Watson Gilder, the editor of the "Century," has been speaking from trucks in New York in behalf of the candidates of the People's Municipal League.

The Secretary of the Navy has decided to award to Harrison Loring, of Boston, the contract for supplying three sea-going steel tugboats for the navy at a cost of \$67,314 in all.

The Secretary of Illinois granted permission for the organization of the Chicago Air Ship Company, to operate and experiment in air ships and balloons; capital stock, \$200,000.

Saturday, November 1.

Brazil has reduced the export duty on coffee from 11 to 4 cent. to take effect after Jan. 1 next.

Steamer "Vizcaya" and schooner "Coronado Harbors" collided off Barnegat, and it is reported that 81 lives were lost.

The population of the United States is officially announced to be 62,480,540, exclusive of white persons in Indian Territory, Indians on reservations, and the people of Alaska.

Eleven German life-boat men were drawn while trying to rescue the crew of the British vessel "Erik Berendsen," which was wrecked off Slesvig. Only one of the vessel's crew was saved.

Postmaster Ritchie, of Leavenworth, Kan., excluded from the mails the entire mail edition of the "Leavenworth Times" because it contained a list of articles won at a raffle at a Catholic church during the early part of the week.

A despatch from Little Rock, Ark., says: "The opinion of Judge Caldwell of the United States Circuit Court on the original package

case of H. M. Van Vliet, of Iowa, was filed to-day. It discusses all the questions raised. The court holds that the act of Congress and the laws of the State are valid.

The London Times publishes a parting interview with Henry M. Stanley. Stanley accuses Troup of using violent language and making vague charges. He says that all the rear officers were offended by his first report to the Emancipation Committee on the condition in which he found the rear column; that he cannot modify the censure he then expressed, and that it remains for those officers to tell their own stories.

Monday, November 3.

The public debt was decreased \$3,668,012 in October.

William O'Brien and John Dillon arrived at New York.

A parochial school fight is imminent in Cincinnati.

Rev. David Gregg, of this city, has accepted the call to Brooklyn.

Robbers got \$15,000 from the Wells-Fargo office at Meadville, Penn.

The Comte de Paris and suite sailed for London on board the "Servia."

Since the outbreak of cholera in Japan the number of deaths has been 29,911.

Count Von Moiske will devote to charity birthday contributions amounting to \$60,000 marks.

Defender Kimball was, on Saturday, at Worcester, sentenced to seven years in state prison.

Rev. Phillips Brooks celebrated the twenty-first anniversary of his ministry at Trinity Church yesterday.

The business portion of Chillicothe, Ill., was almost entirely destroyed by fire yesterday. Thirty-seven buildings were burned.

Rev. Father Ignatius, a Benedictine, who is designated as an Evangelist Monk of the British Church, opened at Horticultural Hall, yesterday, a week of mission services.

The packing firm of Armour & Co., Swift & Co., and Morris & Co. have purchased 3,000 acres of land on the southern end of Lake Michigan in Lake County, Ind., and will remove their immense plants to that point, where they will establish a vast manufacturing center. They expect a population of 150,000 within five years.

Childhood of To-day." At 2:30 and at 7 p.m. the exercises were by the officers, teachers, and scholars. Total membership, 944; conversions, 60. More than two hundred children whose parents are connected with the school are members of this school. The volumes in the library number 1,350. B.

N. E. SOUTHERN CONFERENCE.**New Bedford District.**

Fall River.—Rev. Walter J. Yates writes, Nov. 3:

"Chaplain McCabe was with us yesterday in Fall River, and opened the new missionary year grandly. In the morning he addressed the Sunday-school of First Church, and they responded with a subscription for the year of \$250—considerable more than double what they gave last year. In the evening all the Sabbath schools in the Fall River Union meeting in Academy of Music, which was packed full, and large numbers were turned away. The Chaplain was at his best, and the grand total of subscriptions shows a prospect of \$1,700 as of the pen of the year. This is an advance of 10 per cent. on the previous record. It is possible we may make \$2,000 this year. One brother has put the list with \$500. The meeting was a grand opening of the new campaign. The music was a specially interesting feature of the occasion. The Sunday-schools of the First and the Second, with the chorus choir, re-enforced by the singing of the other churches, led the congregation in the singing. It was a happy, harmonious, inspiring time. This concludes our week of missionary effort, which was opened the previous first anniversary of his ministry at Trinity Church yesterday.

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As winter draws near the subject of lamps is often discussed. A good lamp is a household blessing, and a poor one often proves a curse to its owner. There is an advertisement headed "Lamps" in this paper which combines instruction with timely information on this important subject, and we advise a careful reading of it by our readers.

Three SUBLIMITIES.—There are three sub-limits—one of rest, one of motion, and one of value. The first is the Alps, the second is Niagara, and the third is the rich Chamberlain Suit, completed in solid English oak, for \$25, paid by PAINE'S Furniture Co., 48 Canal Street. It is an Egyptian puzzle to understand how the price can pay for the labor alone.

DANVILLE.—A pound party has just been held in the new parsonage, which was attended by nearly seventy-five persons. It is said that the house, completed and furnished, is one of the finest buildings in town, and is a worthy addition to the structures that have lately been erected in the village. A local paper states that for this condition of things the Methodist society and the town of Danville are indebted in a large degree to Rev. John Morse. Bro. Morse is contemplating a series of revival meetings, mainly conducted by Rev. and Mrs. Haftland, of Boston.

EAST MAINE CONFERENCE.

Bangor District.

Dover.—Bro. Day is having good success.

The tide is rising. At the quarterly meeting recently, seven were baptized and three were received into the church. The love-feast was a season of power. The congregations are large, the Sunday-school is prosperous, the League has nearly doubled in numbers within the last few weeks, and the outlook is most encouraging. The finances are also in a healthy state. The "Reynolds System" has been adopted, and is vigorously worked. The pastor's salary has been increased. This church loses by death a mother in Israel—Sister Lydia Mitchell. The society was remembered in her will.

GUILFORD and SANGERVILLE.—Prosperity smiles upon these towns, both temporally and spiritually. Our people are encouraged by the steady growth of all their church interests. Revival meetings are now in progress, and souls are being converted.

CONANT.

Clarendon District.

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Washburn's labor lessened and the clothes white and clean by using World Soap.

The Conferences.**NEW ENGLAND CONFERENCE.**

[See also pages 2 and 7.]

Boston District.

BOSTON PREACHERS' MEETING.—A class-meeting was held on Monday morning last.

MONDAY NIGHT.—so that there will be no Preachers' Meeting. At the Evangelical Alliance the subject will be, "The American Institute of Sacred Literature," the speakers being Prof. W. R. Harper, Ph. D., and Rev. A. E. Dunning, D. D.

First Church, Temple St.—On Wednesday evening a very interesting and instructive lecture on "Eight American Authors: Their Homes and Haunts," was given by J. White McCommon, A. M. The lecture was finely illustrated with stereopticon views of the faces of our great poets and pictures of their dwellings, many of these houses being ivy-covered, with rich historical associations. The lecturer handled the subject in a charming manner, quoting felicitously from their writings as he told the story of the lives of Lowell and Whittier and Bryant and Holmes and other leaders of our literary life. On Friday last five were baptized, one received from probation, and two others from confirmation.

CONANT.

CLAREMONT DISTRICT.

Rev. L. T. Fowler, a superannuated preacher living at Chesterfield, preached at the Methodist Church at Marlborough last Sunday on the veteran and worn-out pastors who are on the superannuated list. He gave a very interesting and touching discourse. Mr. Fowler was the first pastor of the M. E. Church in this village, and was instrumental in founding the church here with only nine members, who at the end of one year increased to thirty. Rev. J. W. Bean, the present pastor, notified those original members who are now living that Bro. Fowler was going to preach, and many of them were out to hear him. A liberal collection was taken for the superannuated in her will.

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CONANT.

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